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TWENTY-FIFTH ANNUAL REPORT

5748411

OF THE

BOARD OF INDIAN COMMISSIONERS.

1893.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1894.

authorized to be present at purchases of goods for Indian purposes, to inspect said purchases, advising with the Commissioner of Indian Affairs in regard thereto; and to advise respecting instructions to agents, and changes in the mode of purchasing goods or conducting the affairs of the Indian Bureau proper.

As instructed by President Grant, all officers of the Government connected with the Indian service have afforded every facility to the commission in the performance of their duties, have received their advice with respectful courtesy, and have cooperated with them in the general work of civilizing the Indians, protecting them in their legal rights, and stimulating them to become industrious citizens in permanent homes.

After looking over the field, and a careful consideration of the laws and regulations defining their duties, the commission, in their first annual report, indicated some lines of work which they proposed to undertake and some reforms which seemed desirable in the management of Indian affairs. They advised a change in the mode of purchasing supplies, strict impartiality in the reception of bids and the allotment of contracts, and a system of rigid inspection after the goods have been delivered in a Government warehouse, so as to secure a quality of goods equal to the samples offered, to prevent fraud, and save large sums of money to the Government.

They urged that Indians should be taught, as soon as possible, the advantage of individual ownership of property, and should be given *land in severalty* as soon as it is desired by any of them, and that the tribal relations should be discouraged; that the titles be made inalienable from the family of the holder for at least two or three generations; that the civilized tribes in the Indian Territory should be taxed and made citizens of the United States as soon as possible.

They advised that the treaty system should be abandoned and, as soon as any just method could be devised to accomplish it, existing treaties should be abrogated.

They declared it to be the duty of the Government to establish schools and employ teachers to introduce the English language in every tribe, and to educate the Indians in industry, the arts of civilization, and the principles of Christianity, and to elevate them to the rights of citizenship.

They commend the wisdom of the President in selecting Indian agents with a view to their moral as well as business qualifications, and aside from any political considerations.

In closing their report they say:

We look forward to success in the effort to civilize the nomadic tribes with confidence, notwithstanding the many difficulties and obstacles which interpose; but their elevation can only be the result of patient, persevering, and long-continued effort. To expect the civilization and christianization of any barbarous people within the term of a few short years would be to ignore all the facts of history, all the experiences of human nature. Within the term of your administration their condition may be greatly improved and the foundations laid broadly and firmly of a policy which the newly awakened sense of strictest humanity in the American people will never permit to be abandoned until it has accomplished the intended result.

The ideal of the commission at the outset was the absorption of all Indians, as soon as practicable, into the body politic as American citizens; and the measures proposed to effect this and to reform the Indian service may be summed up under the following heads:

(1) A better method of purchasing supplies to prevent fraud and to secure economy.

- (2) The allotment of lands in severalty and the settlement of Indians in permanent homes.
- (3) The abolition of the treaty system.
- (4) The establishment of schools and especially industrial training of all Indian youth.
- (5) Appointments in the Indian service on the ground of merit alone, aside from political considerations, and permanence in office.

BUSINESS REFORMS.

It is difficult to realize now how great was the need of reform in the Indian service twenty-five years ago. The commission found that under the old system such things as partnerships between the agent and trader, or the agent and contractors; receipting for supplies never delivered; overestimating the weight of cattle for the contractor; taking vouchers in blank to be filled with fraudulent sums; carrying false names upon the rolls; paying employes for whom there was no employment; reporting employes at higher or lower salaries than provided by law and using the difference for other purposes; farming out the appointments controlled by the agent; using annuity goods for the agents or employes; trading with the Indians; selling them their own goods; selling annuity goods to whites; conniving with others to swindle the Indians out of annuities after distribution, and many other abuses had become so general that honesty and morality in the service was the exception. The commission devoted much time and thought to the correction of these abuses. Through their purchasing committee, consisting of George H. Stuart, John V. Farwell, Robert Campbell, and William E. Dodge, a new system of purchasing supplies was devised, and a form of advertising for proposals was adopted in accordance with the well-established and sound commercial principles by which only fair and honorable bidders could obtain a contract. Gradually the rules were improved as experience suggested, until the forms and regulations now in force were adopted. The confidence of merchants and reputable dealers in subsistence was gained that awards of contracts would be fairly made, and the number of bids rapidly increased from about 40 in 1870 to more than 500 in 1892. And with this active competition prices of all kinds of supplies rapidly declined, so that large sums of public money were saved. To illustrate, the report for 1871 says:

In May nearly half a million of dollars' worth of goods were purchased "at and below the lowest market prices," and in May and June beef, bacon, flour, and other subsistence stores, amounting to \$1,783,729.29, were purchased "at prices much below what had been paid before the board began to exercise its superintendence." The price paid for beef on the hoof this year averaged 2.60 cents per pound, as against 4.39 cents per pound last year. The amount purchased cost \$714,996.85. The same amount at last year's prices would have cost \$1,204,692.82, a difference of \$489,695.97 in favor of the present year. While part of this difference may be fairly attributed to a decline in value, it is chiefly due to the competition induced by the reasons given above.

An equal or larger saving has been made every year since the old system of private contracts was abandoned.

LANDS IN SEVERALTY.

As above stated, the commission, in their first report twenty-five years ago, recommended the policy of granting homesteads to Indians. As early as the year 1878 they made a draft of a bill to secure this end by legislation, and they continued to urge its adoption from year to

year, until finally, in 1887, the general allotment act was passed by Congress. This has been well called the Indian emancipation act. It frees those who accept it from the shackles of the reservation system and makes them citizens of the United States, subject to law, and entitles them to equal rights with all other citizens. They have at least the opportunity to make for themselves permanent homes and to become self-supporting. Under this general act and general special acts, 24,190 allotments have been made and 13,625 patents have been issued.

SCHOOLS AND INDUSTRIAL EDUCATION.

Twenty-five years ago the Indian schools conducted by missionary societies and those maintained by the five civilized tribes were the only ones worthy of the name. The statistics of those early years are very incomplete and unreliable, but, as near as we can ascertain from the official reports, there were in 1868 109 Indian schools of all grades, with 133 teachers and 4,613 pupils. Nearly two-thirds of these were national schools of the five civilized tribes, and all the others were conducted by various missionary societies. The commission from the first urged the necessity of education as a fundamental and indispensable factor in the permanent establishment of the Indians in the conditions of self-support and the habits of civilized life. From year to year the reports of the board reiterate the importance of affording to every Indian child an opportunity to acquire a good common-school English education, and urge upon Congress the adoption of the "common-school system" as a part of the Indian policy of the Government. But it was early seen that the day school and mere intellectual education was not all that Indian youth needed. They needed instruction in the arts and habits of civilized life, and to this end the establishment of industrial boarding schools was recommended, in which, the pupils being removed from the idle and corrupting habits of savage camps, could more easily be trained in right habits and inspired with a desire to learn.

By the use of Indian treaty funds and by the generous aid of mission boards some such schools were organized, and their usefulness soon became known. But the first appropriation by Congress for the general purpose of Indian education was made in 1877, amounting to \$20,000. From that time the work began in earnest, and the following tables exhibit the steady progress that has been made:

Annual appropriations made by the Government since the fiscal year 1877 for the support of Indian schools.

Year.	Appropriation.	Per cent increase.	Year.	Appropriation.	Per cent increase.
1877	\$20,000	1886	\$1,100,065	10
1878	30,000	50	1887	1,211,415	10
1879	60,000	100	1888	1,179,916	*2.6
1880	75,000	25	1889	1,348,015	14
1881	75,000	1890	1,364,568	1
1882	135,000	80	1891	1,842,770	35
1883	487,200	260	1892	2,291,650	24.3
1884	675,200	38	1893	2,315,612	0.9
1885	992,800	47	1894	2,243,497	*3.5

* Decrease.

Number of Indian schools and average attendance from 1877 to 1893.

Year.	Boarding schools.		Day schools.		Totals.	
	Number.	Average attendance.	Number.	Average attendance.	Number.	Average attendance.
1877.....	48		83		131	3,508
1878.....	49		119		168	4,142
1879.....	52		107		159	4,488
1880.....	60		109		169	4,651
1881.....	68	3,888	106	4,221	174	4,976
1882.....	71	2,755	54	1,311	125	4,066
1883.....	75	2,599	64	1,443	139	4,042
1884.....	86	4,358	76	1,757	162	6,115
1885.....	114	6,201	86	1,942	200	8,143
1886.....	115	7,260	99	2,370	214	9,630
1887.....	117	8,020	110	2,500	227	10,520
1888.....	126	8,705	107	2,715	233	11,420
1889.....	136	9,146	103	2,406	239	11,552
1890.....	140	9,865	106	2,367	246	12,232
1891.....	146	11,425	110	2,163	256	13,588
1892.....	149	12,422	128	2,745	275	15,167
1893*.....	153	13,672	131	2,661	284	16,333

* Not quite complete; reports still wanting from some mission schools.

The progress in industries has kept pace with that in education. Twenty-five years ago, except among the five civilized tribes of the Indian Territory and the Pueblos of New Mexico, Arizona, and California, but little attempt had been made by Indians to cultivate the soil, or to engage in any kind of work for self-support. Under encouragement and instruction, and especially the stimulus of individual ownership of lands, great advance has been made, so that now about 30,000 Indian families are engaged in farming, stock-raising, and other civilized pursuits. The following table exhibits some of the products of labor during the last year:

Land cultivated by Indians	acres..	412,886
Land under fence.....	do...	1,673,727
Wheat raised by Indians.....	bushels..	11,722,656
Oats and barley raised by Indians.....	do...	883,170
Corn raised by Indians	do...	1,373,230
Vegetables raised by Indians	do...	462,871
Hay raised by Indians	tons...	217,925
Lumber marketed by Indians	feet...	30,233,000
Stock owned by Indians:		
Horses and mules		300,002
Cattle		205,844
Swine		47,631
Sheep and goats		1,283,633
Value of products of Indian labor sold by Indians	\$1,	220,517

Other minor products might be named, but these are sufficient to show that with proper incentives Indians will work like other men. A large majority are now self-supporting, only about 58,000 receiving subsistence from the Government.

This brief retrospection shows that since the "peace policy" was adopted twenty-five years ago a great and beneficent change has been made in the management of Indian affairs, and that much progress has been made towards the solution of what was thought by many to be an insoluble problem.

(1) We have seen the treaty system abolished, so that Indian tribes are no longer regarded as independent nations.

(2) We have seen provision made for the allotment of lands in severalty, and many thousands of Indian families settled in permanent homes, and raised to the position of American citizens.

(3) We have seen a school system organized and gradually extended till now nearly three-fourths of the Indian children of school age are provided with facilities for education.

(4) We have seen the civil-service law applied to the appointment of physicians, school superintendents, teachers, and matrons, and hope to see it further extended to embrace the entire Indian service.

(5) We have seen the public sentiment of the country rapidly crystallize into purposes of justice and humanity to a race once despised and cruelly wronged. For all these good results we thank God and take courage for the future.

THE YEAR 1893.

During the last year our board has suffered a great loss in the death of Col. William McMichael, who had served with us twelve years, having been appointed April 26, 1881, by President Garfield. At a meeting of the board soon after his death the following resolutions were adopted:

Resolved, That this board has heard with extreme regret of the sudden removal by death of their associate, Col. William McMichael, whose courteous manners, careful judgment, and distinguished abilities rendered him a valuable member of the board, in which he had served twelve years.

Resolved, That the secretary be requested to transmit a copy of these resolutions to his family, assuring them of the deep sense of loss sustained by the board and their sincere condolence in this unexpected bereavement.

The vacancy caused by the death of Col. McMichael has been filled by the appointment of Hon. Charles C. Painter.

Owing to the financial crisis and business disturbance, the members of the board, being nearly all engaged in business and having large interests to guard, have been able to devote but little time to visits of inspection in the field. The chairman of our purchasing committee, Commissioner Lyon, spent a few days in Chicago inspecting the agricultural implements and other supplies delivered at the warehouse in that city. He also, on his return, visited the new Indian school at Mount Pleasant, Mich.

Our secretary visited the Green Bay Agency, Wis., at the time when Prof. Painter was making the enrollment of the Stockbridge Indians, provided for by the act of March 3, 1893, which was designed to settle the long-standing controversies among those Indians respecting their title to tribal lands and annuities. The work was so carefully and so fairly done that all parties seemed to be satisfied. While at that agency, the two boarding schools, one a Government school and the other a Roman Catholic school, were examined, and both found in good condition and doing excellent work. The Menominee lumber transactions were also investigated, and it was found that a great waste of timber had been caused by the method of lumbering pursued during the last three years. The matter was reported promptly to the Secretary of the Interior, and orders were issued to correct the business methods and to save the waste timber exposed to destruction.

From the Green Bay Agency our secretary went on to Tomah, in western central Wisconsin, where a new boarding school has been organized during the last year. A fine building has been completed, with accommodations for 120 pupils. The superintendent reported that several hundred scholars could easily be obtained from the scattered bands in Wisconsin if he had room for them.

Reports of these visits and inspections will be found more in detail in the appendix.

THE PURCHASE OF SUPPLIES.

On the 16th of May, the board met at the Indian warehouse, New York, to assist the Commissioner of Indian Affairs in the opening of bids and the awarding of contracts for Indian goods and subsistence supplies. In accordance with the method practiced for several years, the proposals, 458 in number, were read in the presence of many contractors. The samples of clothing, dry goods, shoes, hardware, flour, coffee, tea, and other supplies, were inspected, with the aid of experts in each line, and awards were made for such as were judged best for the service at prices no higher, and in some cases lower, than the market quotations at the time. This tedious work of inspection and selection required the attendance of one or more members of the purchasing committee until the middle of June. The chairman of that committee, Commissioner Lyon, often called at the warehouse to see the goods delivered and compared with the samples. His report is herewith inclosed.

Commissioner Jacobs assisted in awarding contracts at San Francisco, Cal.

CONFERENCES.

Two other meetings of the board have been held, and conferences with secretaries of missionary societies and others interested in the welfare of the Indians. These public conferences are largely attended, and continue from year to year with unabated interest. All questions relating to the Indian service are freely discussed, and there can be no doubt that they, and other similar meetings held by the several Indian Rights Associations, have created and sustained the healthy and humane public feeling which now prevails respecting Indian affairs.

The reports of missionary societies presented at the last of these conferences furnish gratifying proof that the churches are continuing their zealous efforts to educate and christianize the Indians. The value and importance of such missionary work can not be over-estimated, for the greatest civilizing force is the force of Christian principles.

The efforts of the several Indian associations in the same humane and religious direction are also worthy of high praise. The Women's National Indian Association has opened missions in neglected fields; has assisted deserving Indians in building homes by loans, and during the last year about \$900 thus loaned have been paid back by Indians. The association has also furnished reading matter to schools and in many ways encouraged useful industries.

We can not approve the proposition to remove bonded school superintendents from the operation of the civil-service law. Our observation and information indicate that the present system is, on the whole, working well, and a great improvement upon the old system of partisan political patronage in making appointments. An occasional exception may occur, and a person named on the certified list who is found deficient in the executive ability and business qualifications required in the responsible position of a bonded school superintendent, but such exceptions, we believe, are very rare; and if in this respect the civil-service examination is defective, the defects can be easily remedied, and testimonials demanded as to the character and business experience of every applicant for such positions. The extension of the civil-service rules over physicians, matrons, teachers, and superintendents was made for the good of the service and after much discussion and effort on the part of all friends of the Indians.

We should greatly regret any backward step in this beneficial reform. Rather let it be further extended and cover the entire Indian service.

MERRILL E. GATES, *Chairman.*

E. WHITTLESEY, *Secretary.*

ALBERT K. SMILEY.

WM. H. LYON.

JOSEPH T. JACOBS.

WILLIAM D. WALKER.

PHILLIP C. GARRETT.

DARWIN R. JAMES.

ELBERT B. MONROE.

CHARLES C. PAINTER.

The SECRETARY OF THE INTERIOR.

APPENDIX.

ORGANIZATION AND DUTIES OF THE BOARD OF INDIAN COMMISSIONERS.

The Board of Indian Commissioners was organized in accordance with the following act of Congress, approved April 10, 1869:

"SEC. 4. *And be it further enacted*, That there be appropriated the further sum of two millions of dollars, or so much thereof as may be necessary, to enable the President to maintain the peace among and with the various tribes, bands, and parties of Indians, and to promote civilization among said Indians, bring them, where practicable, upon reservations, relieve their necessities, and encourage their efforts at self-support; a report of all expenditures under this appropriation to be made in detail to Congress in December next. *And for the purpose of enabling the President to execute the powers conferred by this act, he is hereby authorized, at his discretion, to organize a board of commissioners, to consist of not more than ten persons, to be selected by him from men eminent for their intelligence and philanthropy, to serve without pecuniary compensation, who may, under his direction, exercise joint control with the Secretary of the Interior over the disbursement of the appropriations made by this act, or any part thereof, that the President may designate; and to pay the necessary expenses of transportation, subsistence, and clerk-hire of said commissioners while actually engaged in said service, there is hereby appropriated, out of any money in the treasury not otherwise appropriated, the sum of twenty-five thousand dollars, or so much thereof as may be necessary.*"

The commissioners appointed met in Washington, pursuant to notice from the Interior Department, on the 26th of May, 1869, and their duties were defined by the following executive order of the President:

EXECUTIVE MANSION,
Washington, D. C., June 3, 1869.

A commission of citizens having been appointed, under the authority of law, to cooperate with the administrative departments in the management of Indian affairs consisting of Wm. Welsh, of Philadelphia; John V. Farwell, Chicago; George H. Stuart, Philadelphia; Robert Campbell, St. Louis; W. E. Dodge, New York; E. S. Tobey, Boston; Felix R. Brunot, Pittsburg; Nathan Bishop, New York; and Henry S. Lane, Indiana—the following regulations will, till further directions, control the action of said commission and the Bureau of Indian Affairs in matters coming under their joint supervision:

- (1) The commission will make its own organization and employ its own clerical assistants, keeping its "necessary expenses of transportation, subsistence, and clerk hire, when actually engaged in said service," within the amount appropriated therefor by Congress.
- (2) The commission shall be furnished with full opportunity to inspect the records of the Indian Office, and to obtain full information as to the conduct of all parts of the affairs thereof.
- (3) They shall have full power to inspect, in person or by subcommittee, the various Indian superintendencies and agencies in the Indian country; to be present at payment of annuities, at consultations or councils with the Indians; and, when on the ground, to advise superintendents and agents in the performance of their duties.
- (4) They are authorized to be present, in person or by subcommittee, at purchases of goods for Indian purposes, and inspect said purchases, advising with the Commissioner of Indian Affairs with regard thereto.
- (5) Whenever they shall deem it necessary or advisable that instructions of superintendents or agents be changed or modified, they will communicate such advice,

through the office of the Commissioner of Indian Affairs, to the Secretary of the Interior; and, in like manner, their advice as to changes in modes of purchasing goods or conducting the affairs of the Indian Bureau proper. Complaints against superintendents or agents or other officers will, in the same manner, be forwarded to the Indian Bureau or Department of the Interior for action.

(6) The commission will, at their board meetings, determine upon the recommendations to be made as to the plans of civilizing or dealing with the Indians, and submit the same for action in the manner above indicated; and all plans involving the expenditure of public money will be acted upon by the Executive or the Secretary of the Interior before expenditure is made under the same.

(7) The usual modes of accounting with the Treasury can not be changed; and all the expenditures, therefore, must be subject to the approvals now required by law and by the regulations of the Treasury Department, and all vouchers must conform to the same laws and requirements, and pass through the ordinary channels.

(8) All the officers of the Government connected with the Indian service are enjoined to afford every facility and opportunity to said commission and their subcommittees in the performance of their duties, and to give the most respectful heed to their advice within the limits of such officers' positive instructions from their superiors; to allow such commissioners full access to their records and accounts, and to cooperate with them in the most earnest manner, to the extent of their proper powers, in the general work of civilizing the Indians, protecting them in their legal rights, and stimulating them to become industrious citizens in permanent homes, instead of following a roving and savage life.

(9) The commission will keep such records or minutes of their proceedings as may be necessary to afford evidence of their action, and will provide for the manner in which their communications with and advice to the Government shall be made and authenticated.

U. S. GRANT.

Some questions having been raised as to the power of the board to supervise the letting of contracts and the purchase of supplies for Indians, the above executive order was submitted to the chairman of the Committees on Indian Affairs for the Senate and House of Representatives, and they resolved to give this order the form of law, and placed the following in the body of the Indian appropriation bill for the year ending June 30, 1871:

[Additional act of Congress continuing the board and defining its powers, approved July 15, 1870.]

"SEC. 3. * * * and the commission of citizens, serving without pay, appointed by the President under the provisions of the fourth section of the act of April ten, eighteen hundred and sixty-nine, is hereby continued so long as the appropriation heretofore made for their expenses shall last. And it shall be the duty of said commissioners to supervise all expenditures of money appropriated for the benefit of Indians in the United States, and to inspect all goods purchased for said Indians, in connection with the Commissioner of Indian Affairs, whose duty it shall be to consult said commission in making purchases of such goods."

To remove all doubt as to the meaning of this act, the secretary of the board addressed a note to Hon. A. A. Sargent, chairman of the Committee on Appropriations, asking his interpretation of it, and received a reply as follows:

COMMITTEE ON APPROPRIATIONS,
House of Representatives, July 20, 1870.

DEAR SIR: In answer to your note asking my interpretation of the following provision of the new Indian appropriation bill, viz: "It shall be the duty of said commissioners to supervise all expenditures of money appropriated for the benefit of the Indians in the United States, and to inspect all goods purchased for said Indians, in connection with the Commissioner of Indian Affairs, whose duty it shall be to consult said commissioners in making purchases of said goods," I reply that it seems to me its meaning is on the surface. Congress desires that your commission shall oversee and advise in all contracts for or purchases of Indian goods; shall see that the articles bought are suitable, and the prices reasonable; that the kind and amount of goods contracted for are delivered; that annuities are properly paid; that presents are justly and judiciously given; in short, that you shall "supervise all expenditures of money appropriated for the Indians." This is expressly made your duty by the statute, and your board must fulfill it or resign. It makes it the duty also of the Indian Commissioner to consult your board in all purchases for the Indians. You do not expend the money, for that is the duty of the Commissioner. But you have a right to know of and advise in all expenditures, all receipts for goods, &c. In case of a difference of opinion between yourself and the officer

charged with the disbursement, you can only advise and report to the Secretary the facts which induce your dissent. I do not think, however, in view of the earnest desire of the Secretary and the Commissioner of Indian Affairs for an honest and efficient administration of Indian Affairs, that your board will have any difficulty in complying with the requirements of the provision in question.

Respectfully,

A. A. SARGENT.

VINCENT COLYER, Esq.,
Secretary Board of Indian Commissioners.

At the next session of the Forty-first Congress the following provision was incorporated in the Indian appropriation bill for the year ending June 30, 1872:

[Additional act of Congress, passed March 3, 1871.]

"Provided, That hereafter no payments shall be made by any officer of the United States to contractors for goods or supplies of any sort furnished to the Indians, or for the transportation thereon, or for any buildings or machinery erected or placed on their reservations, under or by virtue of any contract entered into with the Interior Department, or any branch thereof, on the receipts or certificates of the Indian agents or superintendents for such supplies, goods, transportation, buildings, or machinery, beyond 50 per cent of the amount due, until the accounts and vouchers shall have been submitted to the executive committee of the Board of Commissioners appointed by the President of the United States, and organized under the provisions of the fourth section of the act of April 10, 1869, and the third section of the act of July 15, 1870, for examination, revisal and approval; and it shall be the duty of said Board of Commissioners, without unnecessary delay to forward said accounts and vouchers, so submitted to them, to the Secretary of the Interior, with the reasons for their approval or disapproval of the same, in whole or in part, attached thereto; and said Secretary shall have power to sustain, set aside, or modify the action of said board, and cause payment to be made or withheld, as he may determine."

The Forty-second Congress enacted as follows:

[Additional act approved May 29, 1872.]

*" * * * And the said commission is hereby continued with the powers and duties heretofore provided by law: Provided, That any member of the Board of Indian Commissioners is hereby empowered to investigate all contracts, expenditures and accounts in connection with the Indian service, and shall have access to all books and papers relating thereto in any Government office; but the examination of vouchers and accounts by the executive committee of said board shall be a prerequisite of payment."*

The same Congress, at its second session, passed the following act, which was approved February 14, 1873:

"Provided, That the commission of citizens, serving without pay, appointed by the President under the provisions of the fourth section of the act of April tenth, eighteen hundred and sixty-nine, is hereby continued, with the powers and duties heretofore provided by law."

The Indian appropriation bill approved June 22, 1874, contains the following clause:

*" * * * And said Board of Indian Commissioners is hereby continued, with all the powers and duties conferred and imposed by existing laws. But nothing herein provided shall be construed to supersede or interfere with the duty heretofore imposed upon said Board of Commissioners to visit Indian agencies and inspect the vouchers, books and papers thereof."*

The Indian appropriation bill, approved May 17, 1882, contains the following clause:

"And hereafter the Commission shall only have power to visit and inspect agencies and other branches of the Indian service, and to inspect goods purchased for said service, and the Commissioner of Indian Affairs shall consult with the Commission in the purchase of supplies. The Commission shall report their doings to the Secretary of the Interior."

REPORT OF E. WHITTLESEY.

WASHINGTON, D. C., *October 21, 1893.*

SIR: Pursuant to your request I have visited Green Bay Agency and the Tomah Indian boarding school in the State of Wisconsin, stopping en route at Chicago to see the Indian education exhibit.

The Genoa (Nebraska) school and the Chilocco (Oklahoma) school were holding sessions. The products of these and other industrial schools covered the walls and filled every available space, and were examined with great interest by multitudes who thronged the little building.

The school exercises were going on in a room so small that only a few of the crowds eager to witness them could gain an entrance.

While abundance of space was given in the Government and ethnological buildings to show the Indian as he was in his savage state, it seemed a pity that more adequate provision could not have been made to exhibit him as he is in his present state, making progress in civilization.

While in the fair grounds I had the pleasure of hearing the Carlisle band and witnessing the drill of the Carlisle military company, which elicited admiration and praise from many thousands of spectators.

GREEN BAY AGENCY.

At Keshena, Wis., I found a new agent, Mr. Thomas H. Savage, an old acquaintance, who had formerly done excellent service as farmer. He knows the Menominee, Stockbridge, and Oneida Indians well, and has their entire confidence. His experience among them and his proved honesty and efficiency are good qualifications for his new position.

My first attention at this agency was given to the enrollment of the Stockbridge Indians, provided for by the act of March 3, 1893. Prof. Painter, who is familiar with the history and condition of those Indians, had been appointed by the Secretary of the Interior to make the enrollment, and he has done the work with painstaking diligence and with such fairness that I think all parties will be satisfied, and the troubles which have long existed will be settled.

While at Keshena, I visited the two large Indian schools, one a Government school with 102 pupils, the other a contract school with 120 pupils. The number in each will soon be increased to 125 or more. Both are in good condition, with ample buildings and facilities, capable superintendents, and, with one exception, good teachers.

A delegation of Oneidas called upon me with complaints that mistakes and injustice had been done in the allotment of their lands. I gave them careful and patient hearing, and after investigation at the Indian Office since my return have been able to assure them that no injustice was intended, and that there is very little foundation for complaint. If any mistake has been made, and possibly in one instance there may have been, it will be corrected when the facts are ascertained.

A more important matter was brought to my attention, relating to the timber operations on the Menominee Reservation during the last three years. It was stated by many Indians and by the agent that the business had been done in a very wasteful manner; that the best trees had been selected for cutting and much good timber left standing, and that from the trees cut only the choice logs were taken and the balance, containing much good lumber, was left on the ground. This lies covered with brush and exposed to destruction by fire. A portion of the tract thus partially cleared has already been burnt over, entailing great damage and loss.

In a ride of about 25 miles I inspected a portion of the timber land cut over and found a lamentable spectacle of waste. The present superintendent of logging, Mr. Doyle, who has been a practical logger in this region for twenty years, estimates the amount of lumber on the ground and left standing on the tract cut over at 13,000,000 feet. He believes that the Indians would undertake to get it out and bank it for from \$5 to \$6 per 1,000 feet, and the logs, though somewhat damaged, would sell for nearly \$88 per 1,000. But the work must be done at once, for the fallen timber must be trimmed, cut into logs, and lifted on skids before snow falls and covers it.

After holding another council with the Indians, I wrote at once to the Secretary of the Interior advising that orders be given prohibiting the cutting over of any new land during the coming winter, and directing Agent Savage to make contracts for clearing up the waste. By paying the increased cost of banking the Indians will receive for labor about the same as they would get for banking twenty millions from new land. But of course the treasury fund to the credit of the tribe will be

but little augmented this year. There will be, however, a saving of Indian property to the amount of nearly \$100,000.

THE TOMAH SCHOOL.

From Keshena I went to Tomah, in the western part of Wisconsin, to visit the Indian school at that place established by special act of Congress. The building is first-class—fit for a public school in any town. It is heated by steam throughout, has ample schoolrooms, dormitories, dining room, kitchen, laundry, and wash rooms, all well lighted and ventilated, and is furnished with all the modern facilities for a first-class school. The accommodations are sufficient for 125 pupils, but the special appropriation for its support provides for only 60. Hundreds of applicants for admission have been rejected. It is to be hoped that some way will be found for utilizing so good a plant. Two hundred acres of fertile land will give occupation to all the larger boys, and fruits, vegetables, and grain can be raised in abundance. The stock of horses, cows, and swine is the best I have seen at any school. The superintendent, Mr. Sanborn, impresses me as thoroughly competent; a wide-awake, diligent, earnest worker, and he is supported by an excellent corps of teachers and other employés. I remained at the school over Sunday, and in the two religious services held saw evidence that the moral training of the pupils is not neglected.

There is every reason to expect for the Tomah school, if properly supported, rapid growth and a wide influence for good.

Respectfully,

E. WHITTLESEY,
Secretary.

Hon. MERRILL E. GATES,
Chairman.

REPORT OF WILLIAM H. LYON.

SIR: In compliance with your letter of October 18, requesting me as chairman of the purchasing committee of the Board of Indian Commissioners, to visit and inspect the Indian warehouse in Chicago, and examine, as far as possible, the agricultural implements and other supplies delivered there; also to visit and inspect the Indian school at Mount Pleasant, Mich., I have the following report to make:

I found the Indian warehouse located at Nos. 38 and 40 Monroe street, Chicago, in charge of Mr. E. L. Cooper, as superintendent and inspector, assisted by two clerks in his office and five warehouse men. Mr. Cooper inspects all goods and supplies delivered in Chicago except clothing.

He also goes to South Bend, Ind.; Toledo and Springfield, Ohio; Kansas City and St. Louis, Mo., and to Louisville, Ky., to inspect wagons, agricultural implements, stoves, and some other kinds of supplies which are manufactured at these places and shipped direct to the agencies.

I found very few supplies in the warehouse in Chicago, as they had been inspected as fast as received and promptly shipped. The deliveries so far this season had been very satisfactory and only a few articles had been rejected by the inspector as not being equal to the samples from which the awards were made.

Mr. Cooper said that more agricultural implements, household furniture, cooking utensils, etc., had been purchased for the Indians this season than usual.

I was greatly pleased with this information, as, in my judgment, when the Indians get land in severalty, agricultural implements, farm-house furniture and cooking utensils, and farmers and field matrons are sent to properly instruct them in their use, they will then be on the most direct road to civilization and self-support.

From Chicago I went to Mount Pleasant, Mich., and visited the Indian school at this place. I found a very good school building, built of brick, three stories high, 180 feet front, and varying in depth from 40 to 80 feet, heated by steam, and intended to accommodate 100 pupils.

The new superintendent, Mr. Andrew Spencer, had been at the school only two weeks, but he was able to give me such information as I required.

As this is a new school, very little had been done in the line of industrial education.

A building will soon be ready for a blacksmith and carpenter shop.

Agricultural education will be very limited unless more land is obtained. At present there are only 140 acres tillable land and 60 acres of pasture and woodland in connection with the school. In visiting the storeroom for supplies, I found some

18 REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

great mistakes had been made, by sending a much larger quantity of some supplies than required and not enough of others. Among these, I found a large quantity of men and women's *Arctic overshoes* and men's *heavy overcoats* which are not required by the Indian scholars.

WILLIAM H. LYON.

HON. MERRILL E. GATES,
President Board of Indian Commissioners.

REPORT OF THE PURCHASING COMMITTEE.

SIR: The purchasing committee of the Board of Indian Commissioners submits the following report for the year 1893:

In compliance with advertisement from the Indian Bureau, sealed proposals for annuity goods, supplies, and transportation were opened May 16, at the Government warehouse, Nos. 65 and 67 Wooster street, New York, in the presence of Hon. D. M. Browning, Commissioner of Indian Affairs, and several members of the Board of Indian Commissioners.

There was the usual large attendance of bidders, also reporters from the leading commercial papers. Proposals were received and read from 458 bidders, and after a very careful examination of the bids and samples, awards were made and contracts entered into with 201 bidders. Five hundred and fifty-four proposals were received last year, and 216 contracts made.

The following persons were appointed inspectors, who assisted in examining the samples offered:

They also examined the goods when delivered, to see that they were equal to the samples from which awards were made.

J. H. Bradley, for dry goods; Thos. P. Fowler, for groceries; W. B. Hazleton, for boots and shoes; A. T. Anderson, for clothing; E. L. Cooper, for hardware; W. C. C. Mehlback, for harness and leather; Wm. E. Teale, for school supplies; Janvier LeDuc, for flour; G. A. Ferguson, for medical supplies.

The inspectors were not selected by the purchasing committee, as in former years.

Maj. Robbins, for several years superintendent of the warehouse, continued in charge until September 1, when Mr. H. D. Graves was appointed as his successor.

The superintendent reports that very few goods have been rejected by the inspectors as not being equal to the samples from which the awards were made, all of which were replaced equal to samples.

Between July 15 and December 10, 31,989 packages were received and shipped from the warehouse, weighing 4,592,791 pounds.

WILLIAM H. LYON,
Chairman Purchasing Committee.

HON. MERRILL E. GATES,
President Board of Indian Commissioners.

REPORT OF JOSEPH T. JACOBS.

ANN ARBOR, MICH., *November 25, 1893.*

DEAR SIR: In accordance to instructions from the president of the board, through you, I visited San Francisco July 12, 1893, to be present at the opening of bids and awarding contracts for supplies for Indians in that section of the country.

The goods were cheaper and better than in previous years. Mr. Samuel M. Yeatman and Mr. Goodwin were in charge, and I am pleased to say that they are very careful, thorough, and honest men. The Government could not do better than to return them to the work again next year.

I remained till the last day of awarding the contracts. Mr. Goodman was to remain until all contracts were executed, which I am satisfied were completed without error under his supervision. All of which is respectfully submitted.

Very truly, your obedient servant,

JOSEPH T. JACOBS.

HON. E. WHITTLESEY,
Secretary Board Indian Commissioners, Washington, D. C.

*PROCEEDINGS OF THE BOARD OF INDIAN COMMISSIONERS AT THE
ELEVENTH LAKE MOHONK INDIAN CONFERENCE.*

FIRST SESSION.

WEDNESDAY, October 11, 1893.

The eleventh annual meeting of the Lake Mohonk Indian Conference began at the Lake Mohonk House, Ulster County, N. Y., on Wednesday, October 11, 1893.

Prayer was offered by Bishop Whipple. The conference was then called to order by Mr. A. K. Smiley, the host, at whose invitation all the guests were assembled. Mr. Smiley said:

It is a very happy day for me when this conference comes together. This is the eleventh, and every year I feel better satisfied with them. Once in a while I was a little discouraged last summer lest the fair at Chicago, and the American Board meetings in Worcester should interfere with our attendance here. But we have a good company from all parts of the country. I am especially glad to see people from the field who have seen service among the Indians. Our large Indian schools are well represented. Representatives of the Indian race are here, too. I would remind you of what we all know, that we come together in the spirit of love for the Indian, not to air any special notions, but to try to do good to the Indian race. We have here represented a great variety of sentiment, and I have no doubt it will be freely expressed. But I hope that at the close we shall be able to come to some unanimous conclusion, or one in which we shall substantially unite and work together. It is the object of the conference to bring people together who are interested in Indian affairs, and talk over the matter in a friendly spirit, and at the end to unite in a platform. I hope the spirit of love will prevail, and that nothing bitter will be said. Let there be honest expression of opinion without bitterness.

I have always taken upon myself to nominate the presiding officer, and I have been very fortunate heretofore in the presiding officers that we have had. So I shall take the liberty of nominating as chairman of this convention President Merrill E. Gates, of Amherst.

President Gates was unanimously elected as the presiding officer of the conference.

ADDRESS OF PRESIDENT GATES.

Friends of the Indian: For the very kind way in which you have more than once welcomed me to the somewhat trying duties of this chair, I thank you. The embarrassment which one feels in assuming its duties comes from the rich fund of information and oratory that I see embodied before me. The responsibility of distinguishing among these guests, of singling out a few to speak to us, from among the many whom we would like to hear, is a duty the stress of which falls upon the executive committee; but in their responsibility your presiding officer must inevitably share. I thank you for the unvarying patience with which you have borne with me in the past, and for the unfailing and cordial support you have given to our efforts to make these conferences at once interesting, agreeable, and profitable.

I am inclined to think that our genial host, Mr. Smiley, acted with his usual happy faculty for doing the best thing, when he chose this somewhat later date in October for our conference. We have come very pleasantly close to the "Indian summer" in our weather. This year Heaven smiles upon us. We notice, to be sure, that on these hillsides the green is giving way; the green cannot always be worn, as it is in our metropolis by the perpetually dominant party of officeholders. Autumn is manifestly with us. Here and there among the maples a surly old sachem has donned his war paint of deepest red; the fiery-hearted young sumachs answer his challenging signals, and, putting on their glorious colors, the entire company of brave primeval foresters on these mountain slopes, in richest chromes and reds, have begun the war dance that will end in a death dance as their eddying foliage falls to the ground through this golden autumn air. The mountains are mantled with beauty.

Is not this one reason why we get such clear light upon the Indian question here? One reason why we have found our work here so satisfactory is because it has been

done on the mountains and in the light that rests on the heights. It is a great gain to see one's work from the heights, to plan it there, to get there the enlightened vision that reveals the true relations of things, and guides us through the dark places, through the dreary commonplace days of commonplace toil that must follow, if we work faithfully in any practical efforts at reform. We have often found here at Mohonk near "Sky Top," that the whole sky which arches above our work of love and helpfulness is as full of light for us as was the matchless dome of heaven when we came down the Hudson last evening, while the sun sank behind the grand outlines of our beautiful Catskills.

THE NEW COMMISSIONER.

Last week in Chicago I stood beside the great Liberty Bell at the World's Fair, which my New Jersey friend, Gen. McDowell, is seeking to make the rallying point for national consciousness as the different nations observe their commemorative days at the Fair. I stood beside the bell when it was rung for the first time by the hands of foreigners, when from our nearest sister republic the Mexican delegation rang the national salute, while their band played our national hymn and their troops stood at parade rest. On the next day at noon I heard the great bell ring, and, stepping along toward Administration Square, I saw Capt. Pratt and the Carlisle School, 500 strong, the boys in uniform, drawn up in line, the girls from bright eyes raining down that influence which has braced the hearts of warriors in peace and in war since the race began to be. Our new U. S. Commissioner of Indian Affairs, Gen. Browning, stood beside the bell; and, in response to an invitation, he stepped forward and tolled out thirteen strokes in the name of the Indians, the original Americans. He made a most excellent speech to the boys. I wish that he were with us to-day. He told us that he had expected to come to this conference, but that he had been detained in Chicago for so long a time that he feared the Government might wonder if he did not return at once to the duties of his office in Washington.

I strongly urged him to come to our conference, reminding him that Commissioner Oberley said to us that, when he first came to Mohonk he was in a skeptical frame of mind, supposing that we had some peculiar views, and possibly some "cranky" views as to the work that needed doing among the Indians, but that at the close of the three days' conference Commissioner Oberley had declared, "I have learned more about the Indian question in these three days here than in all the years of my life before." I pressed the Commissioner to come, that he might understand how many intelligent men and women were ready to appreciate the difficulties of his position and to help him in his work in every right way, so that, when he had to withstand the pressure of politicians and place-seekers, he might feel himself reinforced by the strong hopes and ideals of those who are working for this reform. In all his conversation the ideas and the purposes that he expressed were such as we have learned to welcome here. I look forward with hope, therefore, to the new administration of Indian affairs. This hope is tempered by experience, I admit; and yet it is born of experience. Those of us who have been in touch with Indian work for some years have come to dread a change of administration, because so commonly, under the prevailing influence of the outrageous "spoils system," the men of experience, who have been doing their work successfully, are replaced by men of no experience; and, even if the new men in the end prove to be well chosen for their work, their first few years are of necessity wasted in bringing to them the experience which their predecessors had gained.

CIVIL SERVICE REGULATIONS FIX THE TENURE OF SOME APPOINTEES.

At the beginning of this administration, many as are the changes already made in the Indian service, and doubtful as is the defense that can be urged for making many of these changes, it is a matter for congratulation that during the last administration many important offices in the Indian service were put under the civil service regulations. We are thus saved that total wiping out of useful experience which in past years has been the curse of wholesale changes of Indian teachers and employes at the incoming of the administration. But the number of appointees in the Indian service who can be changed at the pleasure of partisans is still altogether too large for the safety of the service. By every influence which we can use we should press to get the civil service regulations extended over a far larger number of these appointees.

At the beginning of this new administration, however, instead of showing a hostile spirit of criticism, let us make our criticisms helpful. Where matters are managed as they should be, let us make known to the Commissioner our hearty satisfaction. Let us take pains to be in touch with him, so that not all our communications shall be criticisms of action which has been taken, but let our letters as often as possible be explicitly commendatory of right action.

I am very hopeful that the next four years will see marked progress in Indian affairs. President Cleveland has always professed, and I believe has most sincerely professed, that he wishes to do the best thing for the Indian. We know well that many of the best friends of this reform are to be found in each of the great political parties. Yet, at the close of President Cleveland's administration, notwithstanding the President's own friendly attitude toward Indian reforms, we felt that, under the influence of certain small politicians to whom the management of the Indian Department was unwisely delegated, the Indian service was nearly ruined. We never felt that President Cleveland intended to allow these results to come about under his administration; yet, as a matter of fact, long before President Cleveland went out of office all but two or three of the experienced agents who were in office at the beginning of his administration had been deposed, and in most cases without any good reason.

Matters were little better, as far as deposing agents was concerned, under the Republican administration which followed. Only two or three of the agents in office when President Harrison's administration began were left in office when he had been President for eighteen months; but we had a most excellent Commissioner of Indian Affairs, and, wherever his influence could reach, the service was greatly improved. In the appointment of Indian agents, however, there was not such consultation of the Commissioner of Indian Affairs, and of the true interest of the service, as ought to govern in making these appointments. Under the pretentious name of "home rule," senators and representatives were allowed to dictate the nomination, as agents, of perfectly worthless men from their States or districts. The greatest credit is due to President Harrison for the extension of the civil-service regulations, so as to include superintendents of schools, physicians, teachers, and matrons in the Indian service; but, as far as the appointment of agents was concerned, there was no one who felt that the last administration gave us what we had a right to expect.

TAKE THE INDIAN SERVICE OUT OF PARTISAN POLITICS.

It is clear that this entire service ought to be taken out of partisan strife, that Indian appointments should cease to be party plunder, awarded to partisan workers, to build up party interests. Some of us remember the first discussions of civil-service reform at these conferences, eight or nine years ago. There was a real difference of opinion at the first conference which considered this subject. There has never been any material difference of opinion since this earliest conference. For years the most intelligent friends of the Indian have been unanimous in their conviction that one of the greatest obstacles in the way of the reforms which we desire is found in the prostitution of this service to party interests. Let us hope that President Cleveland will, in his conduct of Indian affairs, see to it that the rules, or at least the spirit, of civil-service reform, of which he has been so earnest and fearless a champion, shall govern all his appointments in the Indian service.

BE PERSEVERING, YET PATIENT.

Yet we are not to be discouraged, my friends, because we do not at once attain the ends which we have in view. It is granted to few people to see their ideals speedily and perfectly clothed in matter, as the artists who planned that matchless White City at Chicago have seen their thought made real, objectified before them in forms of beauty. More than a year ago, when the outlines of those buildings were laid out, I stood upon the ground, with some of the artists who had planned that work, those who now "see what they foresaw." As I stood in the midst of that matchless architecture last week, and saw how speedily their thought had taken on a perfect form, I felt that those artists were to be envied. Who could leave that scene without a haunting regret that all this beauty must pass away so soon, a feeling of regret which Richard Watson Gilder has expressed for us all in his poignantly beautiful verses, "To the Vanishing City." As a great and beautiful conception, quickly realized, but perishing quickly, to remind us that beauty and truth are in their essence ideal, and not material, the architecture of the World's Fair is a lesson to the world.

But we are not dealing here with a problem that can be settled by mathematical formulæ. The structure that we are trying to build is not to be reared in matter or by mechanical means. We deal with vital force. Our ideals must be worked for patiently, must mature slowly, must be waited for, perseveringly lived out. "My dear philosopher," wrote the Empress Katharine of Russia to Voltaire, "it is so much easier to write your theories on paper than on living flesh and blood." Within the last few hours I was speaking of the interest that draws us together here with a gentleman of broad intelligence and of large experience in public affairs at Washington and in New York. "You might just as well give up your efforts," said he; "you can never do anything with the Indians. The fault is in their blood. Reforms

are hopeless when confronted with the law of heredity. The Indians must go the way which has been trodden by the other inferior races which have perished. I shall be amused and interested to see what you sincere friends of the Indian are attempting to do; but your efforts will prove useless."

BREAK UP MASSES.—LET IN THE LIGHT OF CHRISTIAN EDUCATION.

¶ We who have watched the progress of this reform, who have seen the noble specimens of Christian manhood and womanhood developed under the Christian education of Indian boys and girls; we who have watched the checking of iniquity, rapine, and murder upon the reservations, already wrought by just legislation—we know that in our efforts at solving this problem we have at our command forces which are mightier than the law of heredity. While we insist upon just legislation to define and protect the rights of all Indians, we know well that humanity can not be saved to nobler living "in the mass." Sordid masses of humanity, whether depraved whites in our great cities or ignorant blacks in the South, or savage red men, isolated upon our reservations, can not be redeemed and lifted up as masses or by wholesale legislation. The life of a soul is awakened and strengthened and saved only by the touch of another life. Indians, like white men, are reached and redeemed from evil only as we break up the mass and touch the individuals. Only as men and women who are full of the light of education and of the life of Christ go in and out among these savage brothers and sisters of ours, only as the living thought and the feeling heart touch their hearts one by one, can the Indians be lifted from savagery and made into useful citizens. Who is there who has known the Indians upon reservations and elsewhere who has the slightest doubt that among them are to be found individual souls as capable of answering to appeals for right living, as true and tender in their feelings, as any souls that bear the impress of their Creator among any people and in any place?

¶ As we get at them one by one, as we break up these iniquitous masses of savagery, as we draw them out from their old associations and immerse them in the strong currents of Christian life and Christian citizenship, as we send the sanctifying stream of Christian life and Christian work among them, they feel the pulsing life tide of Christ's life. We find our problem growing simpler as we learn to rely upon this force to give vital power to all the other forces which we are bringing to bear upon the problem.

But to work out results here requires time; for we deal with life, and with the life of a race, and race life is modified slowly, and only as individuals, one by one, come under the sway of some new force. Yet, in our self-appointed task of love, we work here as "children of the light." We have seen the answer come to such prayers as that which our beloved Bishop Whipple has just offered for us; and, as the laborers come to be earnest, "the difficulties disappear before the powers of light."

¶ On motion of Mr. Philip C. Garrett, Mr. J. W. Davis, Mrs. Isabel C. Barrows, and Miss Rose Hollingsworth were elected secretaries.

On motion of Mr. Herbert Welsh, Mr. Frank Wood, of Boston, was elected treasurer.

¶ On motion of Mr. H. O. Houghton, Dr. W. H. Ward, and Dr. Lyman Abbott, of New York; Philip C. Garrett, of Philadelphia; Dr. M. E. Strieby, New York; Mrs. Steven H. Bullard, Boston; Mrs. A. S. Quinton, Philadelphia; and Miss Anna Dawes, Pittsfield, were elected to serve as a business committee.

Reports from the field were called for by President Gates, and Captain W. W. Wotherspoon, in charge of the Apache prisoners at Mt. Vernon Barracks, Ala., was first invited to speak.

Capt. WOTHERSPOON. The Apaches belonging to the band of Geronimo, who are now held as U. S. prisoners in the South, are tending toward civilization, although they made great havoc in Arizona only a few years ago. I wish to speak especially of the effect of sanitary measures and cleanliness, which is next to godliness, upon Indian mortality. When I reached Alabama, three and one-half years ago, I found these poor people practically in rags, living in an unhealthy, damp valley in miserable huts constructed of logs, the crevices not filled and exposed to the weather, with a monthly mortality of from 14 to 17 children and adults. The death rate from consumption was greatest. It ran up to 176 to 1,000. When you consider that the greatest cholera epidemic in Spain resulted in the death of 18 to 1,000 and that that struck horror to the world, such a death rate as this was terrific. My first problem was to see what could be done to reduce it. I could see nothing but absolute cleanliness and attention to sanitation. In three years the death rate has been very greatly reduced. In 1890, out of 380 people, 56 died from consumption. The next year, under better conditions, there were 38 cases. It was still further reduced to 35, and last year to 18. In three years, then, it has fallen from 56 to 18. There is still a death rate of 52 to the 1,000. The methods that I adopted were, first, absolute cleanliness of the grounds surrounding the houses. The women sweep their grounds daily from 7 to 9 a. m. The refuse is carried away

and burned. The houses are inspected minutely every Saturday. I go through them with white gloves, and if I can get any dust or dirt from pots or kettles or shelves, that house has to be inspected again.

On Saturday morning the women must be in clean calico garments, and their week's washing must be on a line ready for inspection. The children, too, are inspected. Their hair must be brushed and they must be neatly clothed. Their fingers and teeth are also inspected. I found that it was utterly impossible to improve them much in the low valley where they were subjected to malarial influences. So a new village was built on the top of a hill that had drainage in every direction. About 100 houses were put up, which were built by the Indians themselves. They knew nothing about building before, or about handling tools, but I made up my mind that they were intelligent people, and if they were going to amount to anything they must learn to do that work themselves. They accordingly built those houses, and they are as well built as any ordinary farmhouses. They have chimneys and cooking stoves. They eat off their tables with china and glass. That, with the other sanitary measures, has reduced the death rate to a quarter of what it was three years ago. In the meantime they have been farming, and many are soldiers in the U. S. Army. This is the result of ordinary attention to cleanliness and the simplest rules of sanitation.

An interesting problem has arisen with the Apaches. They are about at the limit of where they can be carried. The land is poor: they can not do much with it. In my judgment, the War Department made a mistake in enlisting these men as soldiers. They have made excellent soldiers; but, if all this time had been spent in putting them on an independent footing of self-support, it would have been better. The present system will never do. They should have enough English to contend with their environment, to describe their wants, and to obey orders. They should have ordinary skill in the mechanic arts. When they have acquired this, they should be left to work out their own salvation. They should go out from under the Government umbrella, which has been the pauperizing influence among the Indians. I am very anxious that these Apaches should be moved to some section where the tribal bonds may be broken up, and they may be scattered on small farms where they can survive or perish. But they will not perish. They will take care of themselves, and take care of themselves well.

Question. How many Apaches are there there?

Capt. WOTHERSPOON. Four hundred and twenty-five. The death rate has exceeded the birth rate, although the birth rate is exceedingly high.

Question. Have they any special aptitudes?

Capt. WOTHERSPOON. They have great aptitude for carpentry. They make good blacksmiths and excellent farriers, but they are preeminently well adapted for the cultivation of small farms. The women are very apt at that. They are exceedingly industrious and intelligent. They are quick to learn and to follow our ways.

Question. Are the men getting to be industrious?

Capt. WOTHERSPOON. That is the most promising sign that I see. Whereas the time was when the Indian woman did all the work, and the man lay under a tree and rested, he now does his full share of the work, even to caring for the babies.

Question. What occasioned such a very high death rate?

Capt. WOTHERSPOON. I attribute the death rate among these Indians to two causes. They were taken as prisoners of war and confined in Fort Marion when Florida was a great resort for consumptives. These consumptive visitors went constantly to see the Indians, and left the germs of their disease behind them. As a race, they have a small resisting power. They have intermarried for centuries. We have, however, reduced the death rate so much that, if we can continue the rate of decrease as in the past three years, it will be below the normal rate within a few years. We hope that we can do that. At the present time we have no cases of consumption.

Question. How is Geronimo?

Capt. WOTHERSPOON. He is doing well. He is still my justice of the peace for all petty crimes. He is a most conservative man, a man of great force of character. His influence is very good.

Question. Do we understand that you would have these Indians removed as a body or scattered as individuals?

Capt. WOTHERSPOON. I would have them scattered as individuals.

Question. Has the Government taken any such step?

Capt. WOTHERSPOON. No; it probably wants to forget these men.

Dr. E. E. HALE. It always has wanted to forget them.

Capt. WOTHERSPOON. The War Department does not want to be bothered about them and the Interior Department will not have them.

Question. Do you think we ought to make a proposition to do something with them?

Capt. WOTHERSPOON. It was proposed to buy or exchange a strip of Cherokee land in North Carolina, near Asheville, in the high region, with valleys and slopes suitable for cultivation, with abundance of timber. The sale of the timber would go largely toward furnishing a fund for building the houses and establishing them on small farms. My idea would be to scatter them over that section, and to let them earn their own living independently. The farther an Indian gets from his agent, the better off he is. I would have only the most general supervision over them. For instance, I would have them visited once a month, and afterwards once in a few months; I should know what is going on all the time in the community, but I would leave them to work out their own salvation. As long as they think I am providing work for them without their making any effort, they are going to kick against it. That is only human nature. You do not want them to keep coming back for more employment. You do not want them to get again under the Government umbrella, to be fed and clothed by the Government. They can learn to take care of themselves. A year's starvation would not do them a particle of harm. They are industrious and can work; and they will work, and will make a living.

Dr. E. E. HALE. If a large marketman should write to you to send a man and his wife to work in a market-garden, could you send them? What would happen to you?

Capt. WOTHERSPOON. That is a difficult question.

Dr. HALE. If you put an advertisement into the Garden and Forest that you could send such people to work, would you be court-martialed?

Capt. WOTHERSPOON. On the contrary, I sent 50 out; and they were at work as truck farmers. A man got \$15 and a woman \$18 a month, and the Government still clothed and fed them. This was to last until July 15; afterwards they were to be fed by their employers. I intended them to purchase their own clothing; but, unfortunately, our Secretary of War had the idea of making Indian soldiers. I opposed it, because I said that it was no solution of the problem. The question is, Are these women and their children and grandchildren going to be a charge upon the Government? You may make the men soldiers; but you do not get rid of the women and children, and they become paupers. The men were enlisted; and the men who were at work in gardens preferred to be soldiers, and came back. If I had the men available to-day, I should make them laborers again.

Question. Would the citizens of Arizona oppose any such movement?

Capt. WOTHERSPOON. Yes; when I was there last year, I took 30 Indians with me. I was met by a sheriff on the border, who had his pocket full of warrants for the Indians, indicting them all for murder; and they would have been hanged if they had gone back. I do not think they would have waited for the process of trial.

Question. Would it not be well for this conference to pass a resolution that it is not advisable to have them employed as soldiers?

Capt. WOTHERSPOON. I have no hesitation in saying that there is a strong sentiment against employing Indians as soldiers, because the people in power seem afraid to use them where they would have to be used.

Dr. STRIEBY. It is said that they generally make good soldiers.

Capt. WOTHERSPOON. My Apaches make good soldiers. They are better drilled than the white troops and more obedient. I think that is the rule where they are under good officers. But the Indian ought to be taught to labor for his living and to support his family, and that ought to be the end of his education. Teach him how to labor, and let him labor; and then, root hog or die.

Question. Is there any objection to them on the part of farmers?

Capt. WOTHERSPOON. Not at all.

Dr. E. E. HALE. I suppose they are not so much savages as the people they are used to. Do you regard the Apaches as superior physically?

Capt. WOTHERSPOON. No; physically I think they are inferior, but mentally they are superior to the average Indian tribes.

Question. You would break up the tribal relation?

Capt. WOTHERSPOON. Yes, I would break up all the tribal relations. As long as they are in a band where the slow and stupid keep back the energetic and industrious, you will have delay in their progress. Those who are mechanics should be compelled to work at their trades. Those not fitted for that should work on farms.

Question. How is their sense of soldierly honor?

Capt. WOTHERSPOON. It is very high. They are very proud of their profession, and honorable, straightforward men.

Question. Could there be any objection to this conference saying, in a resolution, that while these Apaches make good soldiers, that is not the solution of the question?

Capt. WOTHERSPOON. I am ready to report that to the War Department.

President GATES. The study of this Indian question leads constantly to definite results. Some of us remember many early conferences here, when Capt. Pratt claimed that it was our duty to break up the reservations, and a great many sighed, and said we had no right to break these sacred ties. The trend of the discussion now is that these people should go out and stand for themselves.

Mr. Benjamin S. Coppock, superintendent of the Chilocco school, Oklahoma Territory, was asked to speak.

Supt. COPPOCK. I hardly know whether the Indian or the white man is the most important factor that we have in our work in Oklahoma. I spent a few hours at Niagara on my way here. I looked at the falls from above and then from below, and I said, "Power, power, irresistible, onflowing power;" and it reminded me of the condition of things in Oklahoma. You have read of the opening of the Cherokee Outlet. More than 30,000 persons registered at booth No. 9 in our immediate neighborhood. For days and nights, in the worst weather ever known in that country, the air filled with fine dust, and very hot while blowing almost a gale, 100,000 persons were waiting. These people have now rushed past us, and are in and about the Cherokee Outlet and the Indian reservations. They have been pushing against our line and we have held them back for years; but now they are upon the reservations, and it is impossible longer to consider the question of the Indian in Oklahoma without considering this new phase of the question in that country, this onrushing power that, like Niagara, no one is able to check.

A majority of the Indians are on their allotments; but the great question is how to keep them there and make them earn their own living; how to attach them to the piece of land, how to endear the land to them, and how to induce them to adjust their ideas and relations in every way to the new conditions. Practically, as I say, all the Indians in the Territory, except the Five Civilized Tribes, have allotted land. Most of them have sold their surplus land. Are they ready for this allotment? Are they able to stand against this pressure about them? Are they gathering from civilization the ideas and ideals that will make them good citizens of the future State? Some of them are; some of them are not. Some of them are accustomed to live without work; and, if there is any way of doing that, they are going to do it. Some of the white people are of the same idea. A good number of Indians are on their own land, and are striving to improve it. They are sending their children to school, and are looking forward. They are the hope of the Indian of the future.

There are two elements among the Indians. Those who see the golden age in the past, and who delight to tell to their children and grandchildren the joys of their own childhood, the days of buffalo hunting and wild roaming. And when they can not talk of the buffalo they talk of Indian rites and dances. They are constantly turning backward. There is another group that look at the present and into the future, and those are the ones that the workers for the Indians should work with, and support in their efforts, gathering in their children and educating them. If some of the old chiefs who have lost their place as leaders and are no longer looked up to can not be trained to work, they will drop out, and the next generation will occupy their land, fitted to work and compelled to work. They will find that the comforts and conveniences of modern civilization are on the farms round them, and they will want them also, and will get them—many of them, not all. Some of the Indians leave their allotments and get together and spend the long evenings of the warm summer along the creeks. They specially enjoy these evening gatherings where they can tell stories, dance, and have a general good time. That is one of the discouraging sides of the question. The influences of these night gatherings are bad upon all of them.

Now, about the children. We have a number of children from the various reservations and homes of Oklahoma. Some of them went home last summer. A few of them, after they had been at home for awhile, asked to come back, saying they did not like it at home. They were allowed to come back. Some who were excused for two months came back in two weeks. Others would have come but for their parents. Some, while at home, absolutely refused to go to any of these night orgies and Indian dances. They kept on their school clothes, and came back to school and went to work, and are there now. Some went for one or two nights, but refused to put on feathers and paint or to dance. Others dropped their school clothing, took camp clothes, and became Indians in paint and feathers, with all their relations. I am glad to be able to say that the proportion of that class was less this year than last.

In connection with our schools we have 13½ sections of the best land in the Cherokee strip, abundance of water, many springs. There is no lack of water about the buildings. We have a very good school plant, one of the best, though not the largest. The climate is good. Our conditions of health and cleanliness are well up to the mark. The children are happy. If we were granted a hospital I should ask for 400 children; without, I have had 250 this year. The school is a U. S. Government school. Everything belongs to the Government. We have twenty-three or four tribes represented. We plow 550 acres.

A boy who works on the farm knows how to plow, to harrow, to drill, how to get up on a self-binder and run it. Thanks to Gen. Morgan, we have the same kind of civilized implements that they use all around us. We put a boy on a machine, a self-binder, in the morning, and we keep him there until noon, and put him to school in the

afternoon. We keep this up many days. We have boys now who, if anything goes wrong with the machine, can put it in order themselves. The boys like this work, and they sometimes ask to ride a plow instead of playing baseball. We raised 5,000 bushels of oats, as many bushels of corn, over 3,500 of wheat last year, and every acre was plowed by the boys. The fact is our boys take pride in their work and do not like to have anyone surpass us. There is but one farmer in our neighborhood that ever does, but that one man can beat us, and he does it every year. We raised about 2,000 bushels of potatoes and many onions. My! the onions they eat! We have started a nursery, the first in the Indian Territory that we know of. We have of 2-year-old trees 15,000 apple, 1,500 plum, and 12,000 grapevines. I have told every boy and girl that they must have trees and vines on their land. I let boys again and again go home to have a fence put around a bit of land and have the land broken, so that a large number of our older boys and girls will be ready this fall for their young orchards. That is one of the strongest means I have of attaching these boys and girls to their 160 acres. I talk a great deal to them about home, home, home.

Question. Have any allotments been made to the Comanches?

Mr. COPPOCK. I think not. The Kiowas have taken some land. I think the allotments have been pushed on some of the Indians before they were ready, not for the sake of the Indian, but for the sake of the white man, who wants the land.

Mr. SMILEY. Do you give these trees away, or do you sell them?

Mr. COPPOCK. We issue them.

Dr. E. E. HALE. You speak of twenty-four or five tribes. Is any one of those tribes stronger physically, than the other?

Mr. COPPOCK. I have noticed rather the weakness than the strength. I think the Pawnees are the least strong.

Mr. H. O. HOUGHTON. Do you put any of these children out in families, or do you keep them in the school?

Mr. COPPOCK. We have not put them out into any white families for several reasons. We have plenty of room in the school for the employment of all the children that we have.

Dr. STRIBBY. What becomes of them when they go out?

Mr. COPPOCK. We expect to have them go to their own homes. Each one is entitled to 160 acres. We have not yet graduated any of them. We are young. We expect to let about 18 go out this year. The school was opened in 1884, but I was the sixth superintendent in six years. You know the rest of the story.

Gen. MORGAN. Mr. Coppock has not only one of the finest educational plants but one of the best schools, and I am indebted to Capt. Pratt for recommending him to me. We needed just the man he has proved to be. Capt. Wotherspoon has suggested that the Indian should have such an education as will fit him to compete with his environment. Mr. Coppock has spoken of the use of the machinery. When I took charge of the Indian Office I found that by the ruling of a former Secretary of the Interior Indian industrial education was to be confined to the use of rudimentary implements. No improved machinery was to be used. The boys were to use sickles and scythes, and they were to confine themselves to manual labor. There were to be no washing machines even. The theory was that the Indians would never have occasion to use machinery on the reservations, and must be taught at school to use only those things that would be required in their own homes. I found, too, that the idea was that there must be nothing in the way of improved stock. We must buy cheap cows and cheap horses. There were to be no improved animals. One of the hardest fights I had was to overcome that idea. It seemed to me that it was better they should be educated with the idea that they were to live in touch with the nineteenth and not the sixteenth century. We had a struggle, but we received machinery for Chilocco. When the Indians saw that their boys were using machinery they insisted on having machinery themselves, and one tribe sent a request by the agent to be allowed to purchase modern machinery with their own money.

It was approved by me; but I was overruled by the Secretary, and I was told that they were not to work with machinery. In the matter of improved stock, you might now go through the whole of Oklahoma and not find finer horses, mules, and cows than at Chilocco. I think Capt. Pratt will tell you it would be hard to find as fine a herd of cattle as he has. To overcome the conservatism of custom in former rulings in the Secretary's office, and to be allowed to bring the Indians up on to the plane where the boys are to be educated in touch with the nineteenth century, and to use the machinery of this century, was no easy matter.

Mrs. A. S. Quinton was asked to speak of the Piegiens.

Mrs. A. S. QUINTON. My visit to the Piegiens of Montana was in July last. They have had a pathetic story, but are now making progress in civilization. Little less than ten years ago 600 of these people died of starvation, the same year that wheat and corn were so plentiful that they were burned for fuel in the Northwest. Three years ago Maj. George Steele was appointed their agent, an honest, sensible, and

practical man. They were then huddled about the old agency quarters, gaming and smoking. Maj. Steele scattered them, putting them on allotments of land temporarily, and inspired them to work. They have begun farming on a small scale, and only on a small scale, because it is a region which has frost nearly every month of the year, and so must be a stock country. They have log houses, which are comfortable as compared with their old huts, and have made a beginning in stock-raising, and are now willing that their children shall be in school. I was astonished to find them so cheerful, after their many wrongs and oppressions, and after hearing them represented in old reports as a sullen and sad people, as they had had every reason to be. You remember the occasion when one of their Indian villages was "wiped out." It was said that some of the band had been on the warpath. The soldiers slaughtered in consequence 173, according to the printed reports, 90 of them women, and 50 being children under 12 years of age; and, when it was all over, it was found that the wrong band had been slain, and that the real marauders had been Indians from Canada. It is not surprising that these Indians do not care for the white man and were slow to adopt his way of life.

Maj. Steele has had marked success with them. Their Indian police force of 19 has been under his wise leading. They have been active only during his incumbency. Some of the children on one occasion were by their father kept from schools, and the Indian judges were called in by the agent, who said, "Tell me what you think is best to do in this case?" And the Indian judges of their own accord gave thirty days' imprisonment to this father, and it was effectual. Children do not play truant there now. I was with them on the Fourth of July, when the school had its celebration. I found it a capital school. The children not only recited, but they thought; and all spoke English. Their exhibition was most creditable, with their orations, songs, and flag drill, and its intricate evolutions. They did as well as any school of the same advancement that I have ever seen. This first Fourth of July celebration of these Indians closed with fireworks which could be seen afar in that country where only grass and sky are visible as far as the eye can reach. On the whole, the occasion was an inspiration and a joy. The children recited many patriotic things. It was interesting to think what their thoughts must be. Their religious training is well looked after. It was one of the glad surprises to find things in a good condition as they are. Our Brooklyn auxiliary has opened a mission among them. It has 160 acres of land; and the workers are an experienced Methodist missionary and his wife, who had had previous mission work, and the missionary knows how to build and plant and plow as well as how to teach Christian truths.

The Indians are pleased to have them there, and are fond of coming to visit them, and now have the privilege of conversation through the interpreter engaged for constant work at the mission; and, though all this work is but at the beginning, it is promising. When the Indians heard that Agent Steele was likely to be removed by the change of administration, they were greatly anxious, and sent a petition to Washington for his retention, though he had disapproved and forbidden this. He was the man that had done nearly all for them that had been worthily done, and they begged that he might stay among them. No one could see need of change. But it was politics; and so a new agent was appointed, though whites as well as Indians desired Maj. Steele to stay. Our Women's Indian Association had also sent letters to Washington, asking this. He had the confidence of Indians, and inspired them to work; and, though at first they disliked his insistence on industry and the school, they had come to see the good of both.

You have here heard the phrase "sodden masses." These Indians had been stolid, sullen, broken-hearted; but they are as human as any men, women, and children. You hear that Indian degradation is in the blood. But there is another blood that we believe in—the "living blood," the life, the power, of Christianity; and this is as powerful in Indian hearts and heads as in our own. We can not expect the same industrial fruitage in the first generation with them as in a single generation with our own race; nor should we expect the same social or moral progress. It is absurd to expect it. But Christly principles take hold on them and mold them. I never saw more expressive faces or more genuine feeling than I saw in the case of some of these Piegiens who are now but at the real beginning of life. The little children were as bright as possible. There is a difference among them in ability, of course, but I never saw brighter ones than some of the best. These have already made remarkable progress and are eager to go forward.

The new agent, Capt. Cooke, is well spoken of. He will probably go quite fast enough. Indian work requires great patience, and it will not do suddenly to require of those who are but children in civilized industries the full work of men. But ideals of Christianity do apply to all races, and do take hold on them; and this is the glory of it. If anything is borne in on the hearts of the women who study this Indian question, it is that Christianity is meant for this life. It is to apply to all the needs of every day. If it will not touch the Indian question and meet all its

demands it is not what we need. Although fifteen years in Indian work, I am every day more and more impressed with the results of the simple application of Christian principles to the management of Indian affairs. The Indian question is not the difficult thing it is thought to be.

Our ideals must meet practical needs. As fast and as far as Christian ideas are applied, success comes. The great success that Gen. Morgan brought into the school system came from Christian ideals practically applied. I believe that the other great needs of the Indian question can be met in the same way, and I believe that we ought to get the Indian out of politics. That is the first and the greatest need of the present situation. It can be done. I do not believe that it can be done by a fiat. But the Dawes bill, by hard work, became the law of the land years before we expected it; and so I believe the Indian can be put out of politics, out of the grind of the wheel, and that this complaint, waste, and delay of final success which comes every four years can be thoroughly met by pressure on the right men, by pressure from constituencies on those who are responsible.

President GATES. These are the words of a true-hearted woman. But some one will say the heart goes a little too fast in women; the head does not act so quickly. If this estimate of what Christianity can do is too sanguine, let us go to one of the oldest and wisest heads in Europe. Gladstone says: "Talk about the questions of the day! There is only one question of the day, and that is the practical application of the truth and life of Jesus Christ to individuals one by one."

Mr. HERBERT WELSH. One point in confirmation of what Mrs. Quinton has said: Mr. G. B. Grinnell wrote to me, giving me just the same characterization of Maj. Steele which Mrs. Quinton has given, saying that, while he heartily approved of the army officers under certain conditions, he thought no man ought to take Maj. Steele's place. I wrote at once to Commissioner Browning to see if he might not be retained on the simple ground that his work was of the utmost value. He replied that there was no charge against Maj. Steele, but that the President had deemed it almost mandatory under the law to appoint army officers as Indian agents. To which I replied that the Democrats had taken the place of Republicans.

It ought to be said of the army officer who has taken his place that he has asked to have Maj. Steele retained, and that he himself might be released. Our association has applied to several Democrats who might be supposed to have influence with the Indian Office, asking for the retention of Maj. Steele. If this conference could indorse this application, it would bring its influence in favor of the retention of the excellent man, and would bring the important principle involved out into the clear light of day.

Mr. GARRETT, Capt. Cook asked to have Maj. Steele retained, because on going there he found his work so excellent that he thought he ought to be allowed to continue it.

Mr. Meserve, Lawrence, Kans., superintendent of Haskell Institute, was asked to speak.

Mr. MESERVE. Haskell Institute was established in 1884. It was named for D. C. Haskell, of Kansas, chairman of the House Committee on Indian Affairs, a very noble man, who has left his mark. The plant is worth about a quarter of a million dollars. There are something over twenty buildings, with 650 acres of land. While we have a good farm, we make a specialty of the trades. Nearly all of the land is cultivated. We cut over 300 tons of hay, raise more than 500 bushels of sweet potatoes, and even more Irish potatoes, as well as 300 bushels of onions, of which Indians are exceedingly fond. Nearly everything in the vegetable line that we use we raise in large quantities, and sometimes more than we can use, but we sell the surplus at a good market price. We have at least 100 head of swine, 100 of fat cattle, and 20 horses and mules. While the institution is not and never can be self-supporting, the farm products have materially lessened the running expenses. The price of wheat has been very low, so low that we have fed it to the swine, and I am sure that it has brought us in that way at least 75 cents a bushel.

I must thank Gen. Morgan for the opportunity to improve the farm herd. I believe we have the best herd of Jerseys in the Indian service. I received authority to purchase \$500 worth of Jersey cows, not exceeding \$40 each. A word in regard to Indians and milk. I found the children did not like it at first; but I kept it before them, and they have learned to like it, and now we can hardly get enough.

With reference to the trades, nearly everything that is necessary in a thriving community we can do, with the exception of wiping a lead joint. That is the only thing that we have to send outside for.

Question. Can your boys make up a plumber's bill?

Mr. MESERVE. We have boys who can correct such a bill after it is made up. Some time ago, in the winter, we had a very serious break in our large steam main. I set the engineer and boys at work. I had luncheon served to them before midnight, at midnight, and after midnight; and, when 5 o'clock came, the boys were firing up the boilers, and very few of the employees knew anything about the danger we

had passed through until it was all over. This work was done almost wholly by the Indian boys. If the sudden change in weather that we feared had come, it might have cost us a thousand dollars or more to repair the damage done by freezing.

We have a fine wagon shop, 180 feet long and 60 feet wide. It is divided into three rooms, each 60 feet long. The woodwork is done in one. Capt. Witherspoon was speaking about the ability of the Apaches. We have 35 different tribes represented, and among them some very bright Apaches. There is one who is called John J. Ingalls. This boy the first day he appeared was taken by Mr. Bunker, a good Christian as well as a good workman, and showed how to make the pole of a wagon. That pole stands in the corner of the shop to-day. That boy can do now almost anything in the shop. In the next room the blacksmith work is done, horses and mules shod, etc. Beyond is the paint shop, where you find the finished wagon nicely painted and varnished. Those of you who have been at the World's Fair may have seen some of the work from our shops. What does this amount to, as looked at from the standpoint of dollars and cents? About three weeks ago I shipped 50 wagons made in less than a year. They brought us \$2,000. The work was done under the direction of the wheelwright, blacksmith, and painter. We manufacture everything that we need except stockings and overcoats. We have a tailor shop presided over by an Indian. Three years ago I was up in Michigan for Indian pupils. There I found 20, and among them were Robert D. Agosa and Simon Red Bird. Robert had worked previously in a lumber camp. He knew nothing of any other life. He could just barely write his name. I found that he was a young man of good habits. When Robert had been with us for two years, my white tailor left. I asked if he knew of any good man to take his place. He said, "Robert will fill the bill." I said, "Do you really think it will be safe? He must manage the girls in the shop, account for the proper issue of clothing, sign papers, etc. Will he be equal to that?" He said, "He will if I give him one or two points about cutting." And Robert did it, and is doing it now, and is going to keep on doing it.

Our attendance for the last year was 535, from about thirty-five different tribes, scattered through the Indian Territory, Wisconsin, Michigan, South Dakota, Nebraska, Kansas, Arizona, New Mexico, and Utah. It is a boarding school. The enrollment for the year was something over 600. During the summer vacation I received a letter from Commissioner Browning, saying that he wished I would obtain all my new pupils from Kansas, Oklahoma, and the Indian Territory. I read that letter over, and my first temptation was to write my resignation. I felt it would be impossible to keep up the standards of the school if I were confined to the State of Kansas and the two Indian territories. However, I made up my mind that I would let the Commissioner know that I would do my best to fill up the school from the territory which he named. I have been out soliciting pupils. I have always felt that the superintendent had all that he could do at home; but I wished to render all the support I could to the Commissioner, and accordingly, during the last two months, I have spent four weeks soliciting pupils among the Iowas, the Sac and Fox, the Kickapoos, Pottawatomies, and other tribes. I find there is a strong feeling on the part of the parents against sending children to the nonreservation schools. I was, however, successful, and got a party of twenty-five at one time and five or six at another, so that the result is not as small as I apprehended it might be.

You may want to know about some of my experiences. I was told of a Kickapoo boy of eighteen who could neither read nor write, nor do any work. I said, if that boy is to be saved, he is to be saved very soon. His mother was a widow, and she was away. I got a policeman to look him up. He wanted to come to school, and said he would be ready at 6 o'clock the next morning. I went with the policeman to his house, but the boy said he could not go. I asked why. "Talk with my grandfather," he said. I talked with him. He was one of the nonprogressive Kickapoos, and Kickapoos are very nonprogressive. The sum and substance of it was this: If you go to Haskell Institute, they will put a uniform on you and make a soldier of you; and, when the next war comes, they will put you into that war, and you will get shot. Of course, it was a story manufactured for the occasion to keep the boy at home. What could I do? I said to myself, suppose I were a boy and somebody came and wanted me to go away to school, and my grandfather should say that I would be killed if I went, of course I should not go. The boy did not go.

I spent an afternoon with an Indian agent in Oklahoma. I do not believe, as a rule, in putting the military in control of Indian agencies; but, if they are there and doing good work, it is only just to say so. I spent an afternoon with Capt. Woodson, and I have rarely known an Indian agent who is trying to do so much for the Indians. If a child of five or six came in he would ask questions like this: "Are you in school?" "Yes." "Where?" "Cheyenne." "Is that boy in school?" "Yes." "Where?" etc. By and by there came up a family of several. A boy about ten years of age was among them. One could see he was the pet of the family by the way he was decked out with unusual trinkets. "Is that boy in school?" the agent asked. "No, sir." "Why not?" "He has not very good sense; his eyes are not

straight." "I think you ought to send him, and give him a trial," said the agent. The Indian's reply made one think of the great humorist who was always ready to sacrifice upon his country's altar his wife's relatives. Said the Indian, "No, I have not sent him to school, but I always send my relatives' children to school," as though that covered a multitude of sins.

Last Friday night we had a unique entertainment given by the Indian boys and girls who had been at the World's Fair. Half of them read essays and compositions upon their experiences at the White City. They also brought in some features of the Midway Plaisance which I did not especially object to. They had a reed band, and the "bum-bum" man was reproduced in a strikingly realistic manner. The one thing that interested me most in their compositions was this—nearly every one of them made a statement to this effect: "One thing I did not like: it seemed as though every white man and every white woman must come to me and say, 'Can you speak English?'"

In regard to allotting land, I think our agents ought to be selected with a great deal of care. How they have been in the past I do not know. An allotting agent must be able to do something besides survey the land and make out the papers. He must be a man or a woman with a big heart as well as a good big head. One agent with a big head and heart conquered the most unprogressive man in his tribe. When the agent came, this Indian threatened to kill him; but the agent was not easily scared. This Indian would come and advise the Indians not to have their land allotted. He did all in his power to hinder the agent. The troublesome Indian was living on a nice piece of land along a creek where it is very rich. He had a house and fruit trees, and had made quite a start; but he wanted everything to be in common. He wanted the Indians to continue to live in a community and receive rations from the Government. The great trouble has been this giving, giving, giving to the Indians.

What would degrade a white man more than to be always receiving and never giving? One rainy day the agent went out into the place of this nonprogressive Indian and found him away from home. He began to run lines and drive stakes in such a way that it cut up his land into three different allotments. The next day the Indian came home and was very angry. He thought the matter over, and in the morning came down to see the agent, and said, "You have been taking away my farm." The agent said he was running some lines. "I wish you would change them," said the Indian, "so that the lines would take in my allotment." The agent's shrewdness gained the day. Just as fast as the Indians can be made ready for it their land should be allotted, rations should be stopped, and the Government should make a final cash settlement. Then, with his land inalienable for a quarter of a century and thrown upon his own resources, he must either work or starve.

Dr. STRIEBY. What about the health of the Indian pupils?

Mr. MESERVE. Last year, out of 662 enrolled students, we had five deaths. The year before there were four deaths. As sanitary conditions and the quality of their food improve the death-rate lessens. The Pawnees and Modocs have the highest death rate and the Sioux the lowest.

Question. Is the death-rate reduced by sending home the incurable ones?

Mr. MESERVE. We send home those incurably ill, for the parents always request it.

Question. Are the children paid anything for their work?

Mr. MESERVE. By authority granted in 1887 we are allowed to pay from 4 to 24 cents a day. They work half a day and are in school half a day. The sum specified is for a whole day's work.

Question. What is done with their money?

Mr. MESERVE. They control it themselves. When we distribute \$350 a month among five hundred children, it is a very small sum to each one. It goes as spending money. It depends on the child. The boys buy peanuts and gum and water-melons, and the girls buy neckties and yellow ribbons. They spend it much as white children would.

Question. Are they taught to take care of their money in banks?

Mr. MESERVE. No, except those on the outing system; but economy and wise expenditure are the strings we are harping on all the time.

Question. What is your method for outing?

Mr. MESERVE. I have not found the outing system as successful as I had hoped. If I were asked to give my experiences in a word I should say that there has not been enough of the feeling that the Indians are human beings and are capable of being civilized. There has not been enough personal interest taken in them.

Question. Is the tendency of the school toward returning the children to their tribes or to distribute them in the community?

Mr. MESERVE. The pull from the reservation is so strong that I can not resist it. Even when I have had children on the outing system, they have gone home at the request of their parents.

Mr. SMILEY. I have been greatly interested in the training of the different men in

the different departments of labor, but am sorry to hear Mr. Meserve has been unsuccessful in the plumbing business. We make our own carpenters, masons, cooks, etc., here. We do not go outside for help. We paid out thousands of dollars and got very poor plumbing; and I made up my mind that should stop. I said to a good man, "I will give you all the lead pipe you need; and, if it takes you a month, work until you can wipe a joint." At the end of two weeks he could wipe a good joint, and we have now as fine plumbing as we could ask.

Gen. MORGAN. I hold in my hand a copy of the Springfield Republican, giving an account of the first meeting of the Reform Club, in which Mr. Josiah Quincy states that he had gone to Washington believing in the theory of civil service, but that his experience there in public life had entirely changed his views; that it is a pretty theory, but to carry it out in practice would disrupt the party in power.

In July, 1889, the position of superintendent in the great Government school at Lawrence, Kans., was vacant. I wrote to Mr. Winship, of Boston, and asked him for a competent man for the place. He telegraphed me that he knew just the man. That was the first time I had ever heard of Mr. Meserve. On the recommendation of Mr. Winship I telegraphed to Mr. Meserve, asking him to come to Washington. One of first questions he asked was, "Is it a political position?" He wanted to know if there was a possibility of his "losing his official head" on the change of administration. He said he did not care to embark in politics; but he was appointed and decided to take his risks. Afterward Senator Ingalls came to me and said, "My reelection is pending, and I want you to appoint a political friend of mine superintendent of the school at Lawrence." I said I would like to oblige him, but I had selected a school man for the place and was not at liberty to dismiss him. He insisted with all his persuasiveness for an hour. Among other reasons that he gave was that Mr. Meserve was an unknown man, who had been imported from Massachusetts. If men from Massachusetts had never gone to Kansas, where would Kansas have been? Mr. Ingalls then went to the President and said, in substance, that the Commissioner had declined to make an appointment that he had asked for. The President listened patiently. He told the Senator that the school in Kansas did not belong to politics nor to Kansas; that it was a part of the Government school system; that the Commissioner had done about right, and that he could not interfere. And so Mr. Meserve remains. Mr. Ingalls was acting Vice-President of the United States. He failed to convince me, and he failed to convince the President. But he had his sweet revenge. My good friend, Senator Dawes, moved to make the salary of the Commissioner of Indian Affairs \$5,000 per year, to be on a par with the other commissioners. Senator Ingalls went around among his personal friends "log-rolling," and defeated the attempt. So I paid \$1,000 a year for the privilege of having Mr. Meserve at the head of the school at Lawrence. And the investment was well made. This fact shows further that Mr. Josiah Quincy's statement that the President of the United States can not resist the politicians is unhistorical.

Miss Worden, of the Santee School, was invited to speak.

MISS WORDEN. I represent a mission reservation school. The first thing, I think, that impresses the children when they come to us is that they come to a home. We have five cottages where the pupils live. Each one of these is presided over by a Christian woman who really loves these children and makes them feel it the moment they come near her. I think this feeling increases and strengthens in every way through the child's whole stay. The children do their own work, the boys as well as girls taking care of their own rooms. We take pupils at any time or of any age. We do not have to go out for them; they are anxious to come. We have to turn away a great many. When it was necessary for me to leave the mission for a few days, at the little station where we have to wait for the train I met seven young men. I said to them, "Why, boys! didn't Dr. Riggs tell you not to come?" "Yes," they said, "but we thought if we came he would find a place for us." When I got back to the school I found the place he had found for them was on the floor of my sitting room.

It was my work to look after the young men of the school last year, and I never enjoyed a year more. They receive academic as well as industrial training. Each boy and girl spends half a day in the schoolroom, and the other half in industrial work. The boys learn blacksmithing, carpentry, shoemaking, printing, and farming; the girls cooking and sewing. Two years ago we added practical lessons in nursing. We were promised a hospital. A lady was to build it. She went into details, and informed herself as to how much would be required. When the contractor's estimate was sent to her she inclosed a check for \$100 instead of \$3,500. So our plans for nursing have not yet come to pass. When we have a hospital we shall have an Indian training school for nurses.

We have a regular cooking school. They take to it very eagerly. I must tell you how we got our uniforms. I had studied cooking in the Pratt Institute, though I afterwards found that Boston was the headquarters for cooking schools. When I came back, I said we must have white aprons, caps, and sleeves. The authorities

thought it was too much. After considerable discussion it was decided that we should have them. I impressed the girls with the idea of what an awfully serious thing it was to wear a white apron in the kitchen. They were really solemn over it, but they had their aprons; and those Indian girls wear them two weeks, two hours a day, five days in the week, and keep them clean. The parents are especially glad of this new departure in cooking. Some of the parents always come. One old woman came whose daughter had been in school four or five years; and she said, "My daughter has been here a good while, and has studied about bones and about leaves and trees, and she sings and plays, and tells me about things. But I do not know anything about those things. But when she came home this summer and could make bread and cake and could cook meat, then I was pleased, because, when I can eat a thing, then I know all about it." And on the reservation, farther away, the people are very much interested in it. One old man at Rosebud Agency, a nonprogressive Indian, heard about the cooking school. He wanted to have his little girl of 10 or 12 put into that class. About a week after the child had been with us Dr. Riggs received a letter saying he wanted her to go in right away, now. Then the boys thought it would be a good thing to learn, and 6 of the theological students insisted on being taught, and they formed a class and I gave them lessons in bread-making and other things. The girls had left the room in perfect order, but these young men left it in just as good order when they were through. We can not lay too much emphasis on the value to these girls of learning cooking and nursing. When they learn to understand these things their home life will be revolutionized. The telling work must be done in the homes, and the women have the most important part of the home life to see to. When you get a woman to understand that it is her highest duty in this world to take care of her family and home in a Christian and intelligent manner, you have got near the heart of the matter.

The boys take kindly to the housework that they have to do, though, according to our idea of Indians, you would hardly expect that these "braves," as they are called, would care to do such a thing as darn a stocking, make a bed, or sweep a room. When I had 30 young men to look after and all their darning to do, as you may imagine, I was kept busy. One evening I said to one of them, "I wish you would stay at home to-night and help me darn stockings." "Very well," was the reply, "if you would like." We got them all darned by 10 o'clock, and he darned almost as well as I did. They are very kind. I had no idea they would be so kind and considerate. I was sick for a few days last fall, and the boys would of their own accord take off their shoes before going up stairs, so as not to disturb me.

The school work is very encouraging as well as the industrial training. We have a good normal department, from which we have gratifying results. The one who is in charge of it is a graduate of the Bridgewater Normal School, and she has adopted the methods in use there. The pupils learn to teach as part of their instruction. They learn to like it; and when you get a boy or girl to love what he or she is doing, you may be sure it is done well.

Our pupils are scattered all over the reservations as preachers, teachers, and in industrial work. They are universally good penmen and make excellent agency clerks. We have about 200 pupils in the school, mostly Sioux or Dakotas.

It is a boarding school, but we have a few day scholars. The school is under the charge of the American Missionary Association.

Question. What per cent of those who leave the school do well?

Miss WORDEN. I can not give the per cent in figures. It is a very small per cent that disappoints us completely. I am asked that question everywhere I go. No good work is ever entirely lost. I can think of some who have left under a cloud. We believe in the law of love; and I think there is more love than any other kind of discipline there. You can not expect every pupil to turn out exactly as you want. But if they disappoint us for several years, and we hear nothing good of them, the influence that they have felt in the school comes out sooner or later. Some little children were brought in last summer, the children of former pupils, one of whom had been expelled. They came with a lot of others; but as soon as we saw them we could pick out those who were the children of former pupils. While they may sometimes go back to their old ways, yet the work is bound to tell sooner or later; and we have any number of those who do very good work indeed. One young man was expelled and was at home for two years. He was then converted and joined the church; and he wanted to do something for his people, and he is now employed as Miss Collins's assistant. I wish you had seen the look of surprise that went over the teachers' faces when she told us the name of the wonderful boy she had been telling about. We asked, "Who is this wonderful boy?" and when she spoke the name every knife and fork was dropped! So we are surprised that way as often as in any other.

All the work at Santee is only a means to an end. It is a mission school with the missionary aim. And the highest aim is to fit these boys and girls for work among their own people. We do not believe in having them absorbed in Eastern civiliza-

tion. We propose to teach the fifth commandment at Santee. And how interesting and girls honor their fathers and mothers if they are not where their pa- Gen. Jacob The first thing that comes into the minds after a few weeks, when they beg that there be their surroundings, is, "I want to teach my people." This occurs again and again. The whole world is to them full of demons and spirits. They do not brought that any one loves them. The highest thing to do for them is to teach them the legis- of Jesus Christ.

But you have no idea of the sadness that has come upon us this year. Last year we were having a roll of about two hundred. That has been cut down now to about one-half, and the children are scattered all over the reservations. Two of them are shut. This is not because the Indians are not willing to come to school, but killed they are anxious to come back. It is because we have no money. You have which the thing discussed again and again. We were a contract school, and \$22,000 of you been taken out of this work. And this school, which is the fountain-head of glory of good that comes to this people, has been almost stopped. The work of this school can not be estimated too highly. I hope that the churches will more than make up for the loss to the work what the Government withdraws.

Dr. W. H. WARD. The withdrawal of this money is not due to the action of local Government. It has been done as the result of the propaganda urging our church not to receive money from the Government. The American Missionary Association has voted to receive no more money from the Government.

Question. Has the Catholic Church taken this stand?

Dr. WARD. No.

Dr. STRIEBY. It is a fact that the school work has had to be cut down. When Dr. Ryder was there he says that men like Dr. Riggs and his brother, Mr. Hall, and they gathered round the table, said, with tears in their eyes, We will cut here and here we will cut there; we will do what we can. I want you to know that this cutting down of the mission work is not done recklessly, but comes out of their hearts. Whether we were wise or not in refusing to take money from the Government, I do not know; but the result has been dreadful.

Dr. RYDER. The depletion of the school in numbers arises not entirely from the lack of funds, but temporarily from a panic among the Indians. A great many children have been withdrawn who will probably come back later.

Capt. R. A. Pratt, of the Carlisle Industrial School, was invited to speak.

Capt. PRATT. I am glad to meet you at Mohonk again, dear friends; and I have consented to say informally a few words.

The pictures presented this morning have deeply interested me; and I want to say, for Carlisle, she has had her Lexington, her Concord, and her Bunker Hill. The Carlisle principle has been before you for fourteen years.

Carlisle is in civilization, that it may get its pupils and the Indians into civilization. It pulls all the other schools and the missionaries in that direction. I believe that the Presbyterians put dollars into Indian work to make Presbyterians. I believe that the Episcopalians put dollars into Indian work to make Episcopalians. I believe that Catholics put dollars into Indian work to make Catholics. This is wholly and solely their purpose. That is my observation of their work, their intentions, through many years. From this standpoint it is common sense and right.

The question comes home to the United States, What should the Government do when it puts dollars into the uplifting of the Indians? What is the purpose to be accomplished? And we hold at Carlisle, and shall hold at Carlisle, that the purpose should be to make citizens—individual citizens of the United States. We work along that line. Every effort that we put forth we mean shall be in that direction, right straight through.

I have been exceedingly interested in the statements that have been made this morning by other superintendents and by Miss Worden. I have full sympathy with these schools.

Within the last ten days we have carried out one of the greatest movements ever made at Carlisle, and one of the greatest, I think, ever made at any Indian school. Late last winter, when the World's Fair was all in the air, I said to our boys and girls, "If during the summer each of you can earn and save the money, you shall go to Chicago and spend a week at the World's Fair." They went to work upon that line. Over five hundred of them were scattered throughout Pennsylvania, New Jersey, and elsewhere, on the farms and in the shops, earning and saving money. The girls came back to school the 13th and the boys the 14th of September. I had made arrangements; and on Monday morning, a week ago, we had a special train, and 457 Indians and 58 of my people started for Chicago. We took lodging at a hotel, and were treated like other people. We went to the fair ground every morning. I told the board of control that we did not propose to ask for free entrance, but that we would give the services of our band, and that the boys would drill every day. They accepted these as payment for entrance, but each student paid railroad and street railroad fares and hotel bill.

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fair grounds, and passed around as individuals. But after that they were dispersed. They had the fair took in about everything there was at the Fair. I say that they went to see Buffalo Bill's show! A large wheel. When I went to make special arrangements and about all of them had been around, and paid full after 12 o'clock, we went back to South Chicago, and got there Sunday morning at 3 o'clock.

little yellow badge with a spread eagle on it, telling that States Indian School at Carlisle. Hundreds of people got to my boys and girls, and I heard nothing but complimentary intelligence and their good powers of observation. My Western people to a better feeling toward Indians; and my boys and girls more than a year's schooling at Carlisle, or done. I want to say that, if Buffalo Bill will turn his wild for two weeks, and give them the same liberty and opportunity cannot successfully reconvene them to carry on his dance. I Indian character to know that. They would be ashamed of the

em.
represent and stand by Carlisle ideas, and meet all issues. We stand These two gentlemen who have talked about their Government buildings which cost the Government of the United States more money ment has put into all the buildings at Carlisle in 14 years. Mr. about his great wagons built by the Government shop. I wanted to cavalry stables into workshops, and asked the Government for \$1,500 to n. But I failed to get it for two years. I then concluded to try New ent to my friend Dr. Agnew. He gave me letters; and I went begging, or five days appealed for money, and got about \$400. But begging / forte. I went back, discouraged. When I got off the train at Carlisle, esbyterian preacher who has charge of a little church near Philadelphia, y of \$1,200 a year. He was a friend of my boys, and used to ask them to see him. He said he was going West to visit some of the agencies, and he get a letter of introduction and some instructions.

I got home, Mrs. Pratt handed me a letter from this clergyman giving me, s overhauling of the cavalry stables and making them over into shops, a check ,000! He said when his father died he gave his brothers and sisters different s of property. To him he had left Tennessee State bonds. For many years he nothing from them. Recently Tennessee had declared that she would pay 50 ts on a dollar. He said he now wanted to place the money where it would bring m a thousand per cent a year, and so he had sent it to the Carlisle School. That the way the Carlisle School got its shops and many other buildings and facilities. Later the Government has been more gracious.

Question. How much money did your Indian boys and girls earn and save? And how much did your Chicago trip cost?

Capt. PRATT. They earned last year \$24,121.19, and had savings at the end of June amounting to \$15,274.99. Their trip to Chicago cost over \$6,000, and they took along about \$1,200 as individual spending money.

Adjourned at 1 o'clock.

SECOND SESSION.

WEDNESDAY EVENING, October 11.

The conference was called to order at a quarter before 8, after music and singing.

President GATES. I invite you to listen to one whose presence among us is always a benediction, our apostle to the Indians, Bishop Whipple.

ADDRESS OF BISHOP WHIPPLE.

As we looked at those beautiful pictures of Florida and the Seminoles which Mr. Hine showed to us last night, I said to myself, "How many of this conference know the history of the Seminole Indians?" I thought it might interest you if I mentioned a few facts concerning them. They were a part of the Creek nation, who left their people and migrated to Florida, and took the name of the runaways, or Seminoles. At that time Florida was a Spanish province. The slaves from Georgia used to flee to Florida. After that part of the country was ceded to the United States the Georgia slaveholders demanded the return of their slaves. But as the law of descent in slavery was through the mother, and as these women had inter-

married with the Indians, a conflict was at once brought on. A very interesting case was carried to the U. S. court. Judge Smith, a brother-in-law of Gen. Jacob Brown, was the U. S. judge in Florida. The decision of the judge was that there was not a shadow of a claim that proved that these mixed-blood Indians were descended from a slave who had fled from a widow whose executors had brought this suit. The people of Georgia were angry, and a law was passed in the legislature of Florida that any Indian found off the reservation might be flogged thirty-nine lashes by any white man who found him. That was tried; and you know how well it would work with Indians! Osceola's wife, I think it was—if not, it was the wife of his dearest friend—was arrested as the descendant of a runaway slave, and in the conflict the wife was killed. Osceola lay in wait for the man who had killed her until he killed the murderer. That was the beginning of the Florida war, which cost us \$40,000,000. I could tell you much more; and I really wish that any of you who would like to know more about these things would look for the "History of Florida," written by Capt. Sprague, and there you will find the dates and all of the facts of the terrible outrages committed against these people before the Florida war.

President GATES. Also Joshua Giddings's "The Exiles of Florida."

Bishop WHIPPLE. Yes, that also; but the former refers to all the historical documents.

During the discussion this morning with reference to the life of the Indians the question was asked why they are so liable to consumption. My own experience is that it is largely due to this fact: That the muscles of the Indian men are very badly developed, except the muscles of his legs. He has always been on the hunt; and these muscles are developed, while the other muscles of his body are not. The muscles of his wife are, in general, better developed than his, because she has been at all kinds of work. When the man becomes civilized, he is usually earnest; but he knows nothing about the laws of health, and so works too hard, has poor food, and, if he takes a sudden cold, consumption sets in. The result is that very many of those beginning civilization die from consumption.

The question has been asked as to whether all of the pupils who go back from these Eastern schools remain true. The question is also often asked of missionaries, "Do the Indian converts remain faithful to their Master?" I suppose I have been asked that question a thousand times; and I am always tempted to answer it by asking, "Did you ever know of a white man, with fifteen hundred years of civilization at his back, who was not a model of Christian propriety?" But I will say this: That, while I have watched over the Indians committed to my care with the love of a Christian heart, I have never been compelled to read to my Indians such letters as were written by one of the noblest of all Christian men, who began his letters, "To them who were called to be saints in Corinth." Let me say, dark as the pictures sometimes are in the Indian country, I challenge you to find an instance where the picture is as dark as that given by the pen of divine inspiration in the first chapter of Romans.

Now, let me speak to you of my own personal experience. When it pleased God, thirty years ago, to send me to that northwest country as a bishop, our Indian affairs were at their worst. I should not dare to tell you of the things which I know of the administration of Indian affairs at that time—the bribery, the robbery, the outrage, the wrong in every form and shape. I say here to-night, as a Christian man, that I have never known an instance of an Indian outbreak where the Indian was the first to break the treaty, or where there were not causes back of it that would not have brought on war with any civilized nation.

The American Missionary Association had had three missions in the diocese of Minnesota—at Red Lake, at Leech Lake, and at Pokegama Lake.

Those of you who know Dr. Strieby, or my uncle, his associate, know that it has not been their custom, unless under the stress of circumstances utterly impossible to be controlled, to abandon any field. Their missionaries and the missionaries of the Episcopal Church had been driven out of the country and compelled to abandon their field on account of the condition of Indian affairs. The Indians afterwards told me that the agent said to them: "The religion of a medicine man is as good a religion as the Christian religion; and if you don't want these men drive them away. And, while we were maddened with drink, we drove them away. And that was the darkest day that ever came to our people."

I am not an enthusiast, but all that I am I owe to a Christian mother; and from the very first lessons that I heard from that mother's lips she taught me always to take the side of the oppressed. When I came to Minnesota, the best churchmen in my diocese advised me to have nothing whatever to do with Indian missions. They said the Indians were a perishing race, and would soon pass from the face of the earth; that missionary work among them would prove a pitiful failure, and that I, a young man with a great work to do, could not afford to make any mistakes. I well remember the searching of heart that I had; but I carried it where I like to take everything that troubles me, and I made a promise to my Savior that whether

I should ever see one Christian Indian or not, God helping me, I would never turn my back on the heathen at my door. I visited the Indian country. I could not tell you the picture of desolation. I had hardly entered the forest when I came to two new-made graves of men who had been murdered in a drunken debauch. A little farther on I found an Indian wigwam, and the children crying from hunger, and the poor mother scraping the inner bark of the pine tree to give her children the pith to satisfy the gnawings of hunger. When I reached Gull Lake, it was a pandemonium. I remember that I did not close my eyes that night. I said to myself what Dr. Livingstone wrote in his journal when he saw the slave mother stripped and tied to a tree and stung to death by insects, "O, God, how long before this great sore shall be healed!"

I have tried to make it the rule of my life that never, under any possible circumstances, would I be a party to presenting a divided Christianity to heathen folk. There was at this time a noble mission among the Sioux in the care of the Presbyterian Church, under the charge of two men,uncanonized saints. I allude to the venerable Dr. Williamson and the Rev. Dr. Riggs. They had a noble mission among the upper Sioux, but there were 2,500 Indians among the lower Sioux, where there was no mission; and when three of their chiefs came to me and said, "We have sold the Government 800,000 acres of our reservations, and we have waited for four years, and have not received one single penny, and we are entitled to \$8,000 a year for schools, and that money has been expended for six years, and yet there is not among our people a single child who has ever learned to read," I said that I would plant a mission there. For two years, twice each year, I visited the Indian country. In the Ojibway country I travelled from five hundred to a thousand miles each year on foot or in a birch-bark canoe. I saw very little fruit. We gathered a little Christian company, and there were some gleams of light. Then there came that awful Indian massacre. Eight hundred white people slept in nameless graves. I supposed that our missionaries were murdered, and I never can forget the anxiety of heart as I sat in my study, with the tears running down my cheeks; and, when she who was more than my right arm, who is waiting for me now in Paradise, came and put her arms around my neck, and said, "Henry, you have forgotten something." I said, "What, my dear?" "You have forgotten that it is your business to do the work, and God will take care of the harvest." And so I began again. When we heard from the Indian country, so far as I know, there was not a single Christian Indian of the Presbyterian or of our own mission who was not as true as steel to his profession. I know one man who comes to visit me still, an old man, who was a Christian. When Little Crow said he was going to join the English, and they would wipe out the people of Minnesota, this man said: "Tell them the truth. Tell them these English are ruled by a squaw who would not touch her little finger to his bloody hand." And they cried out, "Shoot him!" He opened his coat, and said, "Shoot!" But they saved 200 white women and children from death, and a fate worse than death. When we heard of their fidelity, we were overpaid a thousand fold.

But it was in that case as it has always been, that the hostile element were given rations, and were removed and cared for. And these men who had shown their bravery at the risk of their lives were left to the charge of the cold world or to starve.

I never shall forget the time when the Government put in my care the Sisseton Indians, who belong largely to the mission of the Presbyterian Church. There was a conflict between the two Houses of Congress. There was no confidence in the Indian agent. Money had been squandered. One day some one said: "Bishop Whipple has been living near those Indians. Let us put the money in his care; he will not steal it." And, to my surprise, I found myself in charge of a large body of Indians outside of my diocese. I telegraphed that I could not take the responsibility. I went to Washington, but Congress had adjourned; and the Secretary said, "If you don't take this money and help the Indians, they will starve to death." When I reached the agency, the old Indian, Simon Anagmani, rose, trembling in every limb, and with tears running down his cheeks, said: "For days and days the earth has been iron, and the sky is as if it were iron, and we have cried, and God did not hear or answer, and we have reached out our hands, and we could not take hold of anything. We have looked into the faces of the Christian men at last, and I believe the Great Spirit has saved us."

As this was my first experiment in the care of the Indians, I asked a very dear friend, Dr. J. W. Daniels, who loved the Indians and knew their language, to go and be my representative, and I would help him. We consulted over this matter, and took about twenty dozen axes, as it was in the fall, and cutting wood was the only work the Indians could do. A large amount of provisions had been purchased, for I had been able through my acquaintance with merchants to spend the money to great advantage. When we reached the Indians we said to them, "You see all these provisions; now these cost so much. You have formerly paid \$20 a pair for

blankets; these cost \$4. You are going to cut wood, and we are going to pay you for your work in these goods at just what they cost. A white man can split 150 rails; you can split 50. A white man can cut 20 logs; you can cut 8. I shall have a man at your tepees every Saturday night, and I will have you paid for your work with these goods, but I shall see you starve to death before I will give you a single thing for which you do not work. The old people and the sick we shall take care of." Well, they murmured, and I was accused of starving Indians for three or four weeks. Then they all went to work like bees. We had another rule. There were certain things given only to the best workers, such as tea and coffee. One day two wild Indians, who had been off on the war-path, came to Dr. Daniels and said to him, "I am very hungry." "Well," he said, "the man who has charge of the Indians does not feed any one unless he works. I shall have to see you starve if you will not work; but if you will cut wood for half an hour, I will give you the best dinner you ever ate." They sat down and talked it over two hours, and then decided to cut the wood; and thus they had an excellent dinner. Then we said to the Indians: "Here is land; we will give you each 160 acres if you will go to work, and if you will build a house, we will pay you for your work, and when it is done the house will be yours." They discussed that a day, and then decided to build. To-day they are among the best farmers there, members of the church, and among the best men we have. Blessed be hunger! Unwise alms to-day makes paupers to-morrow. Misguided charity will make an army of beggars, red or white.

My dear friends, there is no romance about heathenism. It is a dark, ugly fact. But I know of no wild man in the world—and I have had the privilege of looking into the faces of a great many heathen folk—who is of so noble a type as the North American Indian. Nicolet, who knew so much about the Sioux, said they were the noblest type of wild men to be found on the face of the earth. The Indian recognizes the Great Spirit, but his worship is to propitiate the evil spirit. He says the Great Spirit does not harm anybody, but the devil does harm people; and they try to propitiate him. He has devoted love for his children. When an Indian child dies, the mother takes all the little playthings that she has made for the child and buries them with it. Among the Ojibways she takes the clothes and ornaments and the bead works that belonged to the little child, and makes a bundle, and carries it wherever she goes for a year. If they have anything that is very nice, the dead child's portion is taken out; and no member of the family will eat it, but it will stand there, and any wayfarer can take it. The Indian more than any man recognizes the rites of hospitality. He is improvident, but his improvidence is largely from his readiness to distribute to those poorer than himself. I have heard our Ojibways saying: "White man big fool: he heap up much money, die, and leave it all. I kill deer, my neighbor not kill deer. I ask him to come eat with me. I better than white man who keeps money." If the deadliest enemy of a man comes to his lodge, while he is within the lodge he will be treated like an honored guest. An Indian never violates the rites of hospitality. His language is a marvel. I am not familiar with the language of the Dakotas; I know enough to make myself understood; but in the Ojibway, with which I am familiar, there are more inflections to the verb than there are to the Greek verb, and in the Epistles of Paul, which are so hard in all languages, you can get the nicest shades of meaning in the Ojibway. Every noun is descriptive. A blanket, for instance, means the cloth you wrap about you. They never adopt a word. They saw the white men drinking coffee, and they thought it was medicine water; and so they at once named it *Mukady-muskekeowabo* (black medicine water). So it is still called. The Indian is thought to be very sullen. I believe he is more mirthful than the negro, when away from the white man. He is fond of repartee; and, if you try to impose on him, you will usually come to grief. He at once sees the weak points of the argument.

A party of engineers was once lost during a survey of the North Pacific Railway. Some of the men came to an Indian who was the head of a band. He had very comfortable things about him, chickens and pigs, etc. They told the Indian that they were very hungry, that they had been lost three days, and had nothing to eat. He asked his wife to get up the best dinner she could. When the dinner was ready, the Indian sat down and ate, and left the white men hungry. They were very angry; but what could they do? After he had finished his meal, he asked his wife to prepare another. Then he said, solemnly: "I suppose you wonder why I do not have you eat with me. I went to Washington once; and the Great Father said to me, 'You must do exactly what the white men do if you want to be happy and go to the good place when you die.' And I noticed that the white men never let poorer men than themselves sit with them at the table. I want to be happy in this world, and I would not like to lose my chance of going to the good place. You are poor, and so I would not let you eat with me."

I remember about thirty years ago the people of Minnesota were very much angered against the Indians. They once passed a law offering \$100 for an Indian's scalp. It did not designate whether of man or woman. Then the legislature

demanding of the General Government that every Indian should be removed from Minnesota. They consulted over the matter at Washington, and picked out a strip of country in the north part of the State, and sent a man to remove the Indians. I doubt if he had ever seen an Indian before in his life. He came to visit me, and said, "You have a great deal of influence with these Ojibways; and I have come to make this treaty with them, and I want you to help me." I said to him: "You can not make that treaty. The Indians are not fools, and I will not help you under any circumstances. I have been all over that country, and it is not fit to live in. The Indians will not go there." But he thought he would try. He got the Indians together, and said to them: "Your Great Father has heard with sorrow of heart of the wrongs you have received from the white men. He looked in the North and the South and the East and the West to find an honest man; and when he saw me he said, 'There is an honest man; he will go and save the red children.' I have lived in this world fifty-five years, and the winds of fifty-five winters have blown over my head and silvered it with gray; and in all that time I have never done wrong to any human being. Now, as your Great Father's representative and as your friend, I wish you to sign this treaty at once. As quick as a flash the old Indian chief sprang to his feet, and said, "My friend, look at me! the winds of fifty-five winters have blown over my head and have silvered it over with gray, but they have not blown my brains away."

And now let me say a few words to you of that side of the Indian so dear to my heart. Time and time again I have been brought almost to a standstill, and I have looked up and cried to God for help; "but, if you were to ask me, in thirty-four years of a bishop's life where have you seen the greatest faith among those who profess the love of their Savior?" I think I should at once have faces brought up from my heart of Indian women, and some Indian men among the hosts that beckon me on with the thought that they are over there in Paradise. Some of them are to-day living as true, devoted, unselfish lives as you can find anywhere in any branch of the Christian Church. Among those poor people who have just come out of the darkness, who have not been perplexed by the dust that some one has thrown in their eyes, who have learned that Jesus is the friend of any one who wants a friend, who have learned to look up and believe that God is their father, I have sometimes seen instances of definite answers to prayer, of which I have been almost afraid to tell lest it should not be believed. The religion of Christ is the same to the Indian as it is to the white man.

I have had varied experiences with the Indians. I recall one stormy council. They owned immense tracts of pine land, worth millions of dollars. Suddenly the Indians heard that all of their pine lands had been sold without their knowledge. I was very indignant; and I wrote to the Secretary of the Interior, and said, "If it costs every dollar that I can get or earn, I will fight this, and see whether the Indians have any rights or not." Soon after I got a telegram from a negro, asking me to come to help the Indians. The father of this negro was a runaway slave. Of all the letters that I ever received, I think I never received one more beautifully written than this written by that negro. He sent word, "The Indians have killed the Government cattle and taken the Government goods, and I think there will be an outbreak." I telegraphed it to Washington, and received word to go and try to settle this, and that what I did would be ratified. There were 3 feet of snow on the ground, and it was 30° below zero, and it took a week to get there. When I came there they called a council, and the head chief rose and said, "I suppose you came to find out who killed those cattle. My young men did. You want to know who took those goods. My young men did. Why? We have been wronged." Things looked very dubious.

Now, an Indian never interrupts another in conversation. You may spend a lifetime among them, and it is almost an impossibility to think of an Indian breaking into a conversation before it is done. I knew that fact; and I thought if I could put him in a false position I should be able to get the influence of the rest of the people. He was the troublesome one. When he was through, I said: "Flat Mouth, how long have you known me?" "Twelve years," he said. "Have I ever lied to you?" "No," he said, "you have not a forked tongue." "Well," I said, "I am the servant of the Great Spirit; and I have not come to tell you lies to-day. If I tell you the truth, it will sound unpleasant. When you killed those Government cattle, you struck your Great Father in the face; and, when you took those goods, you committed a crime. And, if it took 10,000 men, the Great Father would do right to punish the Indians who have done this." The chief sprang up very angry, and began to talk violently. I folded my arms, and looked on and smiled. When he paused, I said quietly: "Flat Mouth, are you talking or am I talking? If you are talking, I will wait." All the Indians said, "Ho, ho!" and the man sat down, overwhelmed with confusion. Now I had it all my own way. I told him that we had been trying to save their pine lands, of the letters I had written, and what Mr. Welsh was trying to do in Philadelphia. "But, when I go to Washington," I said, "what shall I tell

them there? You have put a gag in my mouth and fetters on my hand by your actions here." "Now," I said, "I have got done. When you have made up your mind what to do, send for me." The next morning early they sent for me, and said, "You are wiser than we; we will do what you say."

The next time I went to the Indian country Flat Mouth sent for me to come to his lodge, and he said: "The first time I saw you with your robes on, I saw you wore something outside of the robe. I supposed it was a badge of your office. I told my wife about it, and said, I wish you to make one for him." And here it is, a beautiful stole, made entirely of black cut beads, and presented to me by a heathen man, because of the friendship I had shown them in helping them out of their difficulty.

About the same time I had a stormy council at White Earth over the same matter. Among those Indians was a very noble Christian chief. I loved the man; and, when I baptized him, I named him after the dearest friend I had, Edward Washburn, then rector of Calvary Church. He rose and said: "I should not be an Indian if I did not feel sad in my heart at the wrong that has been done to my people. But I am a man that has started upon a journey, and the place that I want to reach is the home of the Great Spirit. And, if I get angry, and allow my heart to be troubled, I am afraid I will lose the trail. The Great Spirit loves his children, he sees their troubles; and, when I can not see my way, I have learned to go and tell it to him. And I never kneel at his feet that one name does not rise on my lips, and, bishop, that is yours." You may know how that touched me. I have thanked God many and many a time, when my life was infirm, and I thought I was to be early called, that God has raised up so many Christian men and women to work for the Indians; and among them none deserve your love more than my friend, Herbert Welsh.

It is eventide with me. The shadows are already beginning, but I have been overpaid ten-thousand-fold in the blessed rewards that have come from my work. Let me say to you Christian folk there never has been, and there never will be, any failure in Christian work. The only failure is not to do the work. May I mention one instance? In good Queen Anne's time the Society for the Propagation of the Gospel sent a noble missionary, Andrews, and he won a number of the Mohawks to Christ; and they took the side of the Crown, and were removed to Canada after the war, and the English church lost sight of them. For twenty years they had no missionary. Joseph Brant, their chief, gathered them together, and acted as their lay reader. I could tell you of many such instances. Let me mention two. One of a young man who had been baptized very early, but was led away, and became a gambler. I felt sad for him. He had been named for my friend, Bishop Knickerbocker, of Indiana. He came back to his Master. At my last visit I went to see him at his home. I knew he was a constant attendant at worship. I found that he had boys grown up, one married; that he had horses and cows that he had bought himself. I asked him if he had a crop that year. Well, he said, he had had a crop, but the hail had destroyed it, that it was insured for \$300, and he had got his money. I think when an Indian has got far enough to insure his crop against hail he is doing very well. Another young man came back to his Master, and with such tenderness and decision and earnest heart that he has since studied for the ministry.

Yes, things have changed very much. When I began this Indian work, I could not get our board of missions to appropriate one dollar for Indian missions. Time and time again I have had men ask me, "Do you know that the whole people are against you, and how much success are you going to get out of this work?" And I would smile and say, "As much as the man who preached forty years who did not get a single convert, but saved his own soul." Yes, times have changed. There is an upheaving of sympathy for the red man. It is now the hour of danger lest the white people shall coddle the Indian, lest we should put him in a false position, lest we should give him citizenship when he is but a child, and when he will become the prey of every designing politician. There is no question but the Indian should have his land allotted to him, but he should not have absolute title to it yet. The land ought to be inalienable, and the Indian should be provided with the protection of law. Not that he shall be permitted to go before a white justice for every little quarrel—those crimes which would have a sentence of a term in the penitentiary ought to be tried by our nearest courts—but the Indian chiefs themselves will act better and more wisely in dealing with all petty offenses on the reservation.

There is another matter that I hardly know what to say about. I am sometimes afraid that we have made a terrible mistake; and then, again, it is always safe to stand on principle. I believe that every Christian man in the United States should avoid anything that looks like an alliance between State and church. Almost all of the religious bodies have voluntarily relinquished the aid which the Government gives to their schools. The school at Santee Agency is not there to teach Presbyterian theology; it is to teach Indians the same things that they are taught at Carlisle. But, because it is supported by the American Missionary Association, it seemed to be sharing the position of Government patronage. So far as I know, I

may be wrong. I am afraid that to one body of this country quite as much money, and perhaps more, is being given as at any period of the history of the Government. If that is so, it ought not so to be. I know not what there may be in the future, but I do know this, that, if we know how to work and wait, if we know how to sow the seed and believe God will give the harvest, there is no question about the future. And, when you get over to that country where you are going to meet those loved ones and see your beloved Master, there will be no comfort greater than to meet some one you have helped heavenward, homeward. Happy is the man or the woman that could have written over her grave the epitaph which I once read in the Basque Province of France: "Here lies Estelle, who, having spent her fortune in works of charity and love which she sent before her to heaven, has now gone there to enjoy them."

After closing his address, Bishop Whipple showed some exquisite specimens of lace-work made by the Chippewa children, under the care of Miss Sybil Carter, and quoted an Indian woman, who said: "Have to wash hands, or lace 'll get dirty; have to wash apron, or hands 'll get dirty; have to wash dress, or apron 'll get dirty; have to wash floor, or dress 'll get dirty. Me like lace; make everything clean."

The rest of the evening was devoted to a lecture on Alaska and the Alaskan Indians, illustrated by the stereopticon, by Mr. Sheldon Jackson.

THIRD SESSION.

THURSDAY MORNING, *October 12.*

After prayer by Rev. Edward Everett Hale the conference was called to order at 10 o'clock.

THE CIVIL SERVICE.

President GATES. When we consider the practical work of education and industrial training for Indian men and women, Indian boys and girls, one by one, we uniformly find ourselves in substantial accord. But when discussion arises as to the principles which should control the relations of the Government to the religious denominations, and of religious denominations to each other, in their work as teachers and missionaries, while a common spirit animates us, there is sufficient difference in our point of view to call for mutual consideration and forbearance. We can not expect always to have such harmony of feeling and of views as marked the sessions of yesterday. This morning we are to take up a question upon which there is honest difference of opinion. We are all agreed that when capable and useful men and women have been appointed to positions in the Indian service it is a grave misfortune to have them displaced for no cause except the wish to put the partisan friends of some politician into the place thus made vacant. That permanency of tenure is desirable in the Indian service we are all agreed. But as to the best manner of securing the best men for positions in this service there has not been absolute unanimity of opinion, although I think a large majority of the members of this conference believe that we can not do better than follow the civil-service regulations and the competitive examinations.

Under our present system of government, and particularly when political parties are so nearly balanced that every four years sees not only a change of administration, but a change of the party in power, the greatest danger to the Indian service arises in removals that are made in the interest of the accursed spoils system—of giving office as a reward for party service. The most promising experiments in the civilization of the Indian which have been undertaken within the last twelve years have more than once been wrecked by these needless changes, made purely from partisan feeling and in the interest of spoilsmen. It has always been falsely charged by advocates of the spoils system—a system feebly disguised of late under the name of "home rule" in the Department of the Interior—that civil-service methods of securing good men were too theoretical. We are willing to have the system judged by the men who have secured and held positions (since the civil-service rules were applied) in those branches of the service which have been placed under civil-service regulations. Let us not fear the charge that civil-service reform is a plan of the "theorists." By the etymology of the word, "the theorist" is the man who sees! No man can work intelligently unless he has some kind of a theory as to his work, unless he sees his way in the light of principles. The theorist who studies facts in the light of principles is the man who sees his way through, and then works his way through in the light of this clearer vision.

OUR DEAD, PRESIDENT HAYES, GEN. ARMSTRONG.

If we are tempted to any serious disagreement as we consider this subject, I wish that we might feel, overshadowing us in the interest of peace, the memory of those great and good men, prominently identified with this reform and with our meetings, who have gone on from us into the larger life during the year that has just passed. We remember the presence among us of ex-President Hayes at our last conference. His large experience in public affairs had given him a rich fund of wisdom which since his retirement from public office he has most heartily devoted to the promotion of philanthropic and charitable reforms. His presence was an inspiration to us all. We saw more than once that by persistent and unselfish devotion to the interests of others he was seeking to pay the noblest tribute to the memory of that noble woman, his wife, whose loss he never for an hour could forget. We miss his presence; we are grateful for his counsels.

And another of our foremost leaders has been called higher. Was there ever a richer endowment of moral enthusiasm bestowed upon any man than that which animated the life and speech of Gen. Armstrong? Many of you will recall with me one of our meetings in the interest of the Indians at Washington, when we had been handling the slimy coils of party politics that had wound themselves about the Indian service, until the very air of the room where we had met seemed impure and envenomed, so that the bravest of us seemed to lose heart; and some one had said, "We can not carry this reform, it is absolutely impossible." Then Armstrong, who was standing just outside the door, at the challenge of that word "impossible," broke through the line of persons who surrounded him, and with uplifted arm, while his face shone with enthusiasm, and his emphatic foot stamped the floor, cried out, "What are Christians put into the world for except, in the strength of God, to do the impossible?" And in five minutes his eloquent confidence had heartened us all, and the work we had in hand was substantially done.

The memory of that man and that scene reminds me of the picture of Raphael's, where the Archangel Michael, surcharged with celestial energy and heavenly fearlessness, is poised with arm upraised and his foot on the head of the Old Dragon, as he thrusts him into the dust, while his own forehead shines with the light of God's eternal sunshine of hope. The Christian faith of Gen. Armstrong was unailing: his deep and intense love for the downtrodden races, among whom he worked, was a flaming fire, kindled at the very altar of God.

"THE CLINTON B. FISK SCHOOL."

At the session this evening resolutions will be presented in memory of these men, heroic helpers of the race. Men of such strong yet tender hearts, of such tireless wills in the work of righteousness, do not drop out of the circle of our lives without our following them in our thought and with our love. We remember them always here. That face [pointing to the portrait of Gen. Clinton B. Fisk], to all of us who have known this work for the Indian from the beginning, brings up the memory of a tireless and hearty devotion, a largeness of love and an unfailing spirit of hopefulness that never quailed before danger, and never failed in the wearisome details of prolonged effort. Last night, when we were hearing from Dr. Sheldon Jackson of that school where 30 Alaskan girls, whom our missionaries have reached and have taken into a Christian home, are in danger of lapsing into a state worse than mere savagery—a state rendered for them doubly terrible by the refining influence of the higher life which they have seen and known—it seemed to me that a sacred obligation was laid upon us to do something here and now to help them. Our feelings were deeply stirred. Prof. William James says that if one's feelings are aroused, even at the theater or the opera, he should do something to translate this heightened feeling into action, or he will bring upon himself a curse. "Do something unselfish," he says, "even if it is no more than to stand up in the street car, on your way home from the theater, to give a woman or a tired laboring man a seat!"

Our feelings were stirred as we heard of these girls. Ought we to let the matter pass without action? Would it not be a most beautiful tribute to the memory of our friend, Gen. Clinton B. Fisk, if some of us (who feel that at these Mohonk conferences, where we are so lavishly entertained, philanthropy is dangerously like "strawberries and whipped cream") were to give through Mr. Sheldon Jackson a thousand dollars, to send another missionary and his wife at once to take charge of that school, and were to ask that it be named the "Clinton B. Fisk School?" We have not done anything, as a conference, in memory of the man who was so long our leader here. If we can tide this Alaskan school over the next year, if the great Methodist denomination to which Gen. Fisk belonged does not take it up and make the school permanent, it will not be our fault.

(A quiet subscription for the school was at once started, conditional upon the securing of at least \$800 for the purpose, President Gates opening the subscription with \$50.)

The subject of the morning was then taken up: "Civil Service Reform." Mr. Herbert Welsh, of Philadelphia, was the first speaker.

THE MERIT SYSTEM A NECESSITY FOR THE INDIAN SERVICE.

[By Herbert Welsh.]

One of the most satisfying experiences of the intellectual and moral life is the discovery of the importance of the great and simple principles, and the comparative unimportance of accidental truth. Every branch of human knowledge seems to furnish illustrations of this thought and of its value. In the history of religion, the most fundamental of them all, we have the two methods vividly contrasted; on the one side, the Pharisees teaching men an infinity of minute rules and regulations for the government of human conduct, without emphasizing any vital controlling principle which should harmonize them all; on the other, the Christ standing on the simple basis of the ancient moral law of the ten commandments, and when questioned as to their relative importance, summarizing them still further into their essential principles of love toward God and love toward men. In every profession and art which blossoms and bears fruit under the sun of civilization there are illustrations of this conflict in the minds of men between essential truth, which unlocks every door that the student needs to enter, and accidental truth, which puts a bunch of unnamed keys into his hand that, to his undiscriminating eye, is sure to supply the wrong one at the moment of need. In art we may be tempted to seek results through receipts, which are makeshifts—to believe that some especial beauty of effect lies in the use of a particular color or the employment of some trick of mechanism rather than in the mastery of deep principles that could equally well have expressed themselves through the choice of other accidents. We are under constant temptation, in our struggle to solve a problem of any kind, to resort to expedients that lack the solid basis of essential principles, and yet which betray us into dependence upon them through the immediate trivial reward which they promise. It is a shortsighted course, to use the apt phrase of Sir Joshua Reynolds, an "industrious idleness," under which the student has little deeper satisfaction than that of knowing that he is employed. It was a wise and striking injunction of the late Philip Brooks, "Do your work on the simplest details by a constant reference to their relationship with great principles." These thoughts suggest themselves as a natural preface to a brief consideration of the merit system as a necessity for the Indian service.

The question of civil-service reform is deeply and essentially related to the Indian question. The thorough recognition of the principles of the reform, their practical adoption in the management of Indian affairs, is necessary to any satisfactory solution of the problem. The reform is essential to all sound executive government,—even more vitally so under government of a republican form,—and the Indian question is largely an executive question. The essential principle of civil-service reform lies in the claim that appointive offices of the United States, with a very few exceptions, are not concerned with the carrying out of any distinctive party policy, but with the execution of work that should go quietly and uninterrupted on through whatever changes of administration may occur. These offices relate to the intelligent and faithful performance of business only,—business with which the people as a whole, and not considered in the subdivisions of their party relations, have an undivided interest.

To use such offices for any other purpose than this specific one—to use them, and the salaries attached to them, for the benefit of a party, for the payment of personal or party debts—is an abuse of trust and essentially dishonest in principle. Madison declared that the President who effected the removal of the incumbent of a non-political office for party reasons should be impeached. Washington regulated his official conduct with the strictest regard to the principles of civil-service reform, as did Jefferson very largely, and John Quincy Adams wholly. There was a general recognition of the vital importance of the principle by all our earlier statesmen of standing, until the political rapacity of Andrew Jackson overturned the tradition of the fathers and established that rule of spoils which has done so much to debauch American politics, and which Abraham Lincoln declared to be a more dangerous enemy to the Republic than the rebellion. The Indian problem involves the adjustment of relations between the 60,000,000 more or less civilized people of the United States and the 250,000 partly civilized Indian population and the gradual absorption of the Indian into the common tide of American life. It is not claiming too much, surely, to assume that these relations can be adjusted and the Indian be merged with us by a wise and humane policy, running along the general lines which have been marked out and advocated by this conference during the last decade; nor to add that the overwhelming majority of the people of the country, in all cases where the facts have been clearly brought before them and they have had a chance

to express themselves upon it, are in favor of such a policy. But policies are almost wholly at the mercy of the character and intelligence of the men in whose hands they rest for execution, and our Indian policy is not an exception to the general rule. The key to the Indian problem is always between the thumb and forefinger of the President of the United States; for he determines the policy which must solve it, he appoints and is responsible for the officials who direct the machinery by which that policy is executed. The success of even that missionary work which would seem to be most independent of Government control is, in fact, almost wholly dependent upon it; for the Government can empty the mission school of its scholars and can largely help or hinder the efforts of the missionary in his labors to civilize the Indian. The executive branch of the Government is equally potential in relation to the allotment of land to Indians, a work manifestly of the greatest importance, and one now in the critical stage of its existence.

The question of when allotments shall be made and patents issued to any particular tribe of Indians, and precisely what locality shall be assigned to each individual Indian, is one depending almost wholly upon the allotting agent and the agent of the reservation to which the Indian belongs. It is one requiring honesty of purpose and wise judgment, and, therefore, depending for its right settlement upon the high character and intelligence of the incumbents of these positions. Strong pressure is often brought upon the Government and upon allotting agents to make allotments, not with a view to the interests of the Indians, but to those of outside whites, who are anxious that the surplus lands to be thrown open to settlement, after allotments have been completed, shall contain the best soil of the reservation. In a word and without unduly multiplying illustrations, it is evident that to the Government of the United States we must look for the great bulk of the work to be done in the solution of the Indian problem, and upon the policy adopted by the Executive in making appointments to and removals from office within the Indian service will depend, in large measure, the success or failure of this great work. The spoils system has in the past been the bane of this as of all other departments within the civil service of the United States. Both political parties have been equally guilty of the abuse of the Indian service by making its salaries the purse from which to pay party debts, and by improper political appointments and removals. This system, so wholly at war with common sense and those established principles on which every successful business concern is based, has afflicted the Indian service with a spirit of weakness and inefficiency amounting at times to demoralization and chaos. It has not only introduced, at various times, into every part of the service large numbers of persons wholly without qualification, either in character or ability, for their positions, persons who were never selected with that end in view, who secured appointment through political pressure, but it has taught every worthy person in the service that high character and faithful work are no guaranty to the retention of place. It has scattered the garnered harvest of experience to the winds as of no greater value than chaff, and has undone the patient work of years with a single, thoughtless stroke of the pen. How could it be otherwise when, within the last ten years, we have seen a Democratic administration upon its assumption of power turn out every agent—with the exception of some three—appointed by its predecessor, and make practically a clean sweep of the minor offices, and then, upon its retirement, we have beheld upon the advent of a Republican administration a still more ruthless proscription of Indian agents, although a somewhat more generous treatment of the minor posts, thanks to the reform principles and efforts of our late Indian Commissioner, an earnest friend of the reform, who would have conducted the entire service on the reform principle had it been in his power to do so? And yet, when we assert the importance of urging upon political parties the adoption of the reform, we are sometimes told by sensible men, who are, perhaps, unduly sensitive to the derelictions of their party, that we are seeking to enter Utopia or are anticipating the millennium. They are apparently forgetful of the fact that we ask only the adoption, in a purely business department of the Government, of methods which are in successful operation in every well-regulated business concern of the country—methods which in Great Britain have long supplanted the favoritism and inefficiency of the spoils system, which are slowly winning their way in American politics, which are approved by the more progressive and dispassionate of our public men, and which must commend themselves to every lover of manly independence and fair play. But, dark as the retrospect is and uncertain as is the outlook, there are evidences of substantial progress.

The united efforts of the friends of the Indians, by which this question has been persistently kept before the public for many years, have produced results. To President Harrison and the late Indian Commissioner is due the credit of having extended the civil-service rules so as to cover some seven hundred places in the Indian service, principally those of superintendents and teachers of Indian schools. This means that the incumbents of these positions must have passed a civil-service examination and have given reasonable proof of fitness before the appointing officer

can assign them to their posts. It does not mean that he can not dismiss them from those posts if he finds them unsuited to the work; but partisanship is largely excluded as a motive influencing the action of the appointing officer, from the fact that he can only fill their places by the appointment of persons who, like themselves, have entered the classified list—namely, passed the civil-service examination. Certainly this is a great gain. It deprives the spoilsman of much of his influence in dictating appointments, and it at least introduces the spirit and practice of the reform into the service under the sanction of law. The reform has now gained an intrenched position within the Indian service, from which it is not at all likely that it will ever be dislodged. But the post of Indian agent, the most vitally important of all posts in the service, is not within the classified list; and it is an opinion generally concurred in by sincere and experienced reformers that it should not be, that fitness for the duties of an agent can not well be tested by an examination. But, whether or not this opinion is wholly justified, there can be no doubt that the spirit of the reform should be wholly observed in all removals from and appointments to the posts of Indian agents and inspectors. If any administration in power will set its face like a flint against the removal of agents and inspectors until reasonable proof of their inefficiency or unfitness has been shown, and against appointments until proof of fitness is given, then will one of the great ends aimed at be attained; and a spirit of order, of continuity, of confidence, and of progress will be introduced into the service, the advantages of which will be immediately apparent. But how can this be accomplished?

That is a vital question for the friends of the Indians to ask themselves. It can not be obtained by blindness to the misdeeds of the administration of that particular party to which we happen to belong, nor by hopeless distrust and denunciation of that to which we are opposed, but by patient and fair consideration of the record of whatever administration happens to be in power, while that record is being made, with a proper reward of approval or condemnation, as the facts may demand. Such a course as this is as wholesome as it is fair. It creates, instructs, and stimulates public sentiment, which—let us remember—is our main source of power for good in this work. It influences, though perhaps slowly and insensibly, public sentiment, and gradually, by the establishment of a precedent—that potent unwritten law—creates conditions for good that can not be undone. It is also a continual reminder to officials that they are both responsible and will be held accountable to the people for their acts. Criticism of this kind is difficult; it is a delicate task to render it, but it is as much a duty as a task. It is the keenest weapon we can put into the hand of that "eternal vigilance" which has been well called "the price of liberty." To such criticism all that is unwise or evil in public acts is most sensitive; and no matter with how great indifference public officials seem to treat it, or with what defiance they may resent it, they must succumb under its gentle thrust at last.

A new administration is in control of Indian affairs; and, if the views just stated are accepted as the correct ones, it is our duty to observe its course in the spirit indicated, and, as far as a knowledge of the facts will admit, to express ourselves upon it. President Cleveland has determined, under the added authority of a recent act of Congress, to make at least some use of army officers as Indian agents. This policy, if it be guided with ordinary caution, is heartily to be commended. Properly used, it is directly in the line of civil-service reform; for it furnishes the opportunity of putting educated and experienced men, freed from the trammels of political partisanship, and who are under strong inducements to do what is right, in charge of Indian agencies. But it goes without saying that no army officer, however good, should supersede a thoroughly satisfactory civilian agent. Such an appointment is against the spirit of civil-service reform, and must in reality be harmful to the service. It would greatly have strengthened the cause of the reform had Mr. Cleveland publicly announced that he would make no removals of Indian agents or inspectors but for cause. A case of such violation of the spirit of the reform has recently occurred. Agent Steele, of the Blackfeet Agency in Montana, to whose high character, efficiency, and usefulness there is testimony of the strongest kind, and wholly undisputed by the authorities in Washington, was removed to make place for an army officer, notwithstanding representations and protests. The action was defended by the authorities on the ground that the President considered the appointment of military men as agents almost obligatory under the law; but the force of this defense was completely destroyed by the fact that more than one Democratic civilian had been coincidentally appointed as an Indian agent from which a Republican civilian had been removed. In the case referred to above, it is interesting to note that the army officer, upon assuming his duties, requested to be relieved upon the ground that Mr. Steele's work was so good that it ought to be continued.

Another violation of the spirit of the reform may be cited in the removal of Indian Inspector Benjamin F. Miller, who had served the Government, the public, and the Indian faithfully for nearly four years, and who for every right reason should have been retained. His efficiency and worth are known personally to the writer. This

officer, when his resignation was called for by the Secretary of the Interior, did not give it, but asked if charges had been preferred against him. To this no response was given, but he was told upon inquiry in the Indian Office that there were none, but that he was removed because "another man wanted his place." This man was from Georgia. A similar instance might be given in the case of the removal of Mr. Colby, of the Department of Justice, who had rendered invaluable service to the Indians in the Court of Claims; but this paper should not be burdened with details, and enough has been said to prove the importance of the contention that the spoils system is nothing short of a conflict between private and partisan interests and the public weal, and that civil-service reform, both in the Indian service and beyond it, is the champion of public rights and of that private justice with which public rights should always be at peace. The reform is indeed a necessity to the Indian service, if that service is to be lifted out of its present inefficient condition and made to accomplish the will of the good people of the country for the civilization of the Indian race. Our part in the accomplishment of so difficult a work is to aid the authorities who are officially charged with it in a spirit of generous cooperation, but of frank and intelligent criticism. This attitude it is both the duty and the privilege of the citizens of a republic, charged with the responsibility of self-government, to assume.

The next speaker on this subject was presented by Mr. Philip C. Garrett, of Philadelphia.

CHANGE OF ADMINISTRATION IN THE INDIAN SERVICE.

[By Philip C. Garrett.]

In presenting the remarks contained in this brief paper, on the importance of modifying the present custom of removals in the Indian service, it is the writer's desire to be distinctly understood as passing no criticism on the heads of Government, except for persisting in what he regards as the highly injurious custom referred to.

Those officials have been of so high a character, and have done so much of late years to improve the condition of the Indians, that he has no desire to cast any reflections on them. Any severity of terms, therefore, used in deprecating the long-established method of procedure in this respect must not be applied to the very admirable officials using those methods, but only to the methods themselves.

The past three administrations have so clearly demonstrated the improbability of securing permanency of tenure for those officials in the Indian service who have proven themselves valuable, that it is high time the American people spoke in clarion notes their disapprobation of the existing system. Those administrations represent both political parties. They represent, in each case, that wing of the party most favorable to civil-service reform, not the Tammany Democracy nor the radical Republicans. The sharp contests in the nominating conventions clearly revealed both Mr. Cleveland and Mr. Harrison as the choice, respectively, of the moderate and least partisan sections of the two parties. And yet, in spite of this fact—yes, and of the sincere desire, we have no right to doubt, of both of these Presidents to administer the Indian Office in the interest of the nation, and not of the politicians, by reform methods—the administrations are no sooner begun than professions and desires alike go to the winds.

The politics of any man selected by either of the great parties as its candidate for the Presidency are not likely to be colorless. Seldom, indeed, are these individuals less partisan than the two distinguished men at the head of these three administrations. They were both advocates of reform in the civil service. Both of them advocated a wider use of the rules providing examinations for merit, and advocated it practically by actually extending the application of those rules to other branches of the service, under the powers conferred on them by the law. And they both showed by an occasional disregard for party lines their independence of a servile partisanship. And yet what do we see? Even in these notably manly administrations, so irresistible is the political tornado that sweeps over the latitude of the capital about the 4th of March that solemn resolves and promises are like feathers on the gale, and are whisked away and buried under the wreck of departed hopes. President Cleveland could hardly have been more explicit or more apparently sincere than he was in his purpose to appoint to the head of the Indian Office some one of those suggested to him by men familiar with the progressing solution of the Indian problem and who had been studying it for years.

But their suggestions were all laid aside, no doubt under pressure irresistible, and a political appointment made of a very able and excellent gentleman, it is true, but one who avowedly knew nothing especial about the Indians, and had not been especially interested in their civilization previously. If it must be a *novus homo*, thus rewarded for political support of the new administration, perhaps there could not have been a better personal selection made. Grant this, but look at the loss the

service suffers from the necessity he is under to study the whole subject *ab initio*. Gen. Morgan for four years had administered the office with rare fidelity, ability, zeal, and intelligence. He had acquired in those four years a thorough grasp of the situation. He was full of his subject; he had considered it for years previously. Thoroughly in harmony with the most progressive and most highly organized sentiment of Indian workers and philanthropists combined, he was trying to solve the vexed problem on the best lines.

Concede that he made mistakes. Few men do not, who have the enthusiasm to accomplish great things. He had a policy; he knew the field thoroughly. He was eager to work out his policy to the end, and willing to make great personal sacrifices. But he was a partisan—a campaign biographer and strong supporter of the defeated candidate for the Presidency—and his retention under the spoils system could not be thought of. That he was a partisan from conscience, and conscientious to the backbone—for he had a backbone—could not remove the disqualifications. The reward of office must needs go to those who have contributed in some way to the election of the new man.

It is not an over-honest system; it is not in the interest of the American people whose interest a President is elected to serve. Oh, for a ruler not only of clear vision enough to see this, but of power to tear asunder the habit of regarding this high office as one to be paid for by scattering broadcast rewards. For see the result. Instead of four years' training in a somewhat perfect knowledge of the Indian question, the new incumbent must set to work at the foundation and acquire the necessary familiarity with this most complicated of Government questions. Meanwhile he must depend upon such advice, prejudiced or not, as he can obtain. Perchance a new line of policy will be adopted; the old fabric is to be destroyed and a new one built up on its ruins. Worse than all, as all experience shows, and recent experience most of all, it is customary to replace the various agents, inspectors, etc., who are supposed to be antiadministrationists, by new men, most of whom have everything to learn, and who are not to be appointed solely with reference to their fitness. It is not the dishonest, the incapable, the unsuccessful, who are to be displaced, but good and bad alike, and excellent incumbents often in the midst of valuable schemes which they are developing for the good of their wards.

Very disastrous to successful administration from any business point of view is this most unbusinesslike and pernicious system. When is the day to come when, with ears closed to interested parties and politicians, a President will be allowed by public opinion to observe and investigate deliberately on his own initiative the merits of all incumbents of offices in his gift, and retain or dismiss for merit or demerit only? Not till then will it be possible to administer the Indian Office so as, with reasonable celerity and humanity, to solve the troublesome problem it presents.

One can scarce avoid dealing in platitudes upon this subject of merit appointments, the evident need of a revolution of methods having been dinned into the public ear so continually for the last quarter of a century. Vainly do corrupt politicians, seconded by honest partisans, blind in their zeal for party success, seek to throw dust in the popular eye in this respect. They can not pervert into honesty and purity a system which, by appointing to office men who are unpatriotic, and often not overburdened with conscience, who, in addition, know nothing of the work they are to do; and who, therefore, do everything wrong, may cost the country millions of dollars more every year than the same work would cost if performed by men of the greatest fitness, such as a merchant would select for his own business. An occasional exception, where an appointee turns out, as if by accident, to be well fitted for his duties, does not much alter the evil of the system, which is detrimental and scandalous beyond the power of words to express.

It grows more and more evident, as the industries of this country develop a competition for the ablest workers, of how much greater value men are who are skilled and fitted for their specialty than the ordinary workman, uninterested, slack, or of small capacity. At Homestead, during the late strike, it was brought out by the Congressional investigation that as much as \$3,000 per annum wages were paid by the Carnegie works to certain skilled mechanics, while untrained workmen could be had in abundance for \$9 per week. Perhaps this proportion of less than \$500 to \$3,000 is a fair measure of the relative value to the U. S. Government of the average party worker, as compared with men well drilled, and selected for their experience and special success in the task assigned to them. Is it honorable for us to load the American taxpayers with all this incubus of waste and defective work, to satisfy the obligation of a party to those who put it in power, or of a holder of office to the individuals who helped to elevate him? I make no personal reference, truly believing that the personal intentions of the recent occupants of the Presidential chair have been exceptionally correct. They yielded to the sophistry of the moment; and, being convinced that the principles represented by their respective parties were right, and that the party machine must be kept in good repair, they seem to me to have surrendered to the importunity of more politic men about them.

They have presented a certain front of opposition, but have been compelled to bow to the storm, and thus unwittingly sacrificed absolutely honest government to the welfare of a party. Have they not thus subordinated the interests of the whole people to those of a portion with which they were concerned? The strength of precedent, dating back to the term of Andrew Jackson, has been too much for them, backed as it is by the veto power of the Senate. In the case of Indian agents, this veto power has of late been shamefully abused by attempts to foist political favorites, or those expected to favor corrupt schemes, on the President by the specious cry of "home rule." There is no sense, or applicability of the British phrase used, in this connection; and the home-rule people—that is, people from the section where the agency is situated—are, as a class, the worst from whom to choose agents.

For this, as for the other evils referred to, it is the system that is responsible—the system of party rewards, a system rotten to the core, and incapable, impossible, of the best results; and, if the present administration can extract from it good results, it will be doing what Gen. S. C. Armstrong once told us we were made to do—impossibilities.

For all appointments in the Indian service, those of Indian agents included, the great advantage of merit examinations is that they take the service out of the arena of politics, and make of it as near a perfect organization as is possible for the attainment of its objects—nearer perfect than any government department can be which is composed of rewarded politicians.

It is the purpose of this paper, however, not to limit its criticism to the necessity it recognizes of increased civil-service examinations. We want to strike at the root of the corrupt tree. We need to bear in mind, continually, that continuity of tenure is essential to a good organization; that change is, in itself, a disadvantage, and involves loss, and especially frequent changes and sweeping changes, which wipe out at a swoop half-perfected plans, well conceived and developed in our brain, and now crushed in embryo.

Whatever method of appointment is adopted, therefore, to replace removals, that system is vitally and fundamentally defective which goes on the assumption that, on a change of administration, the present incumbents are to be turned out. There ought to be no removals except for unfitness. In point of fact, it were better to keep many an inadequate man in, with the knowledge he has acquired of duties and conditions, than encounter the probability of newly appointing the same percentage of inadequates, with the further disadvantage of ignorance and inexperience.

It is easy for political opponents to conjure up charges against the best of men, especially if some one wants to line his own nest with plucked feathers. Without Andrew Jackson's aid, the tendency is strong enough to pick flaws in the conduct of the most meritorious, if they are regarded as belonging to an enemy's camp and bearing the stigma of spies. But, if ejection is the recognized and familiar sequence of a change of parties, and no proof of incompetency is required, the case is still worse. Then the political besom sweeps all before it, and leaves the entire service without the benefit of experience.

And what a terrible task this vicious system imposes on the appointing power! With sympathy we all remember the significant withdrawal of the President to Buzzard's Bay, immediately after the assembling of Congress under the late call for a special session, and how he caused it to be given out through the press that he had not sufficiently recovered from the strain to which his health had been subjected during the months since his inauguration to endure the fatigues of a Congressional session. He had then been in office five months, and a great part of the time and attention of this potentate had been taken up with considering appeals for place.

It is hardly too much to estimate that from one-sixth to one-fourth of the President's time is consumed, wasted, worse than wasted, in this way. That important time, which the nation reasonably expects will be devoted to the greater interests of the common weal, is frittered away upon the claims of people who *want* office themselves.

Instead of that, the Executive ought to be left undisturbed by the seekers for office, and free to elect what offices should be vacated, for the common good, and unfettered in the choice of the fittest men to fill them. Perhaps no waste of the people's money, not even the waste of corruption, equals that arising from this squandering of the President's time, and the inexperience and incompetency in the various branches of the public service, inseparable from political appointments.

No department of this service feels the disadvantage more keenly than the Indian Bureau, and this from a number of causes. In the first place, every new man has an immense amount to learn, owing to the different point of view from which Indians regard things, the small amount of English spoken by them, the great diversity of conditions of the tribes, the complexity and variety of the treaty stipulations, and the confusing theories of governmental relation, which have prevailed at different stages of our history—all together making a study of the Indian question resemble a complex science. A Presidential term is all too short for an agent or other Government employé to familiarize himself with the work.

And, besides this, the remoteness of the Indians from the seat of Government and their scattered condition offer unusual facilities for fraud and robbery by crafty rings. The Indian country is, for the most part, comparatively unsettled and uncivilized; it, therefore, contains a larger than the average percentage of adventurers and outlaws and half-civilized white men, for many of whom both the United States Treasury and the defenseless red man appear fair game. In consequence, the cunning and insidious devices of dishonest men to influence the appointing power against incorruptible incumbents and in favor of some confederate lead to continual mistakes in appointments, almost unavoidably.

The picture I have drawn is dark; but is it darker than the facts warrant, even to-day?

For all this there are two remedies, perhaps as near perfect as the situation admits, and not more drastic than it will allow.

1. Do away entirely with the custom of changing the subordinate *personnel* with every change of administration. Let the tenure of their office be permanent during good behavior.

2. When changes must be made, prohibit political influence, under heavy penalties, and extend the merit system to every important position under government, except the heads of departments.

In spite of the opinion of many politicians, that the importance of the integrity of a political organization surmounts every other consideration; notwithstanding the argument, so often heard from politicians in office, that they can make better appointments than any civil-service examination will secure; experience shows that the only real safety lies in this somewhat mechanical but reliable recourse.

The country cannot afford to degrade government bureaus to the ignominious position of hospitals for ward workers.

It may be possible to improve the merit system; but, at its very worst, it is better than the process of "vindictating" defeated candidates and rewarding local "heelers and rounders" by saddling them on the national treasury, with little or no reference to their qualifications for the place to which they are appointed. The merit system would retain the men best fitted for its duties.

Having used plain English, and unavoidably illustrated my meaning by particular references, I cannot conclude without reiterating the high opinion already expressed of the last two commissioners and the two presidents whose administrations have furnished the most ready illustration of the spoils system. I know the extreme difficulty of escaping from its toils, after precedent so long established. I know, too, that President Harrison, and inferentially, President Cleveland, regarded it as a necessary evil. In this I beg to differ from them *in toto*; and the fact that the evil grows upon us, even under the best-intentioned Presidents, is the clearest possible proof that there is no remedy short of eradicating the idea of reward for party services, virtually paid by the nation, and, therefore, out of the pockets of all parties, entirely from the theory of our government.

A paper on "Civil Service in the United States Indian Service" was read by Charles F. Meserve, superintendent United States Industrial School, Kansas.

CIVIL SERVICE IN THE UNITED STATES INDIAN SERVICE.

[By Charles F. Meserve, superintendent United States Indian Training School, Kansas.]

A few weeks since I received an invitation from our genial host to come up to this "delectable mount" to attend the annual Indian conference and present a paper on some subject of importance relating to the Indian work. There is no subject more vital than the securing of continuity of efficient service in schools and upon reservations. For this reason I selected the above subject, and shall discuss it very briefly, for my field of observation does not cover the entire country.

I may be open to criticism for presenting this subject to the conference, on the ground that I am a beneficiary of these rules and regulations, but I wish to say in defense that I do not expect to pass the entire active period of my life in the Indian service, and, further, that I was allowed to put into practical operation the spirit of these rules for nearly three years before they were adopted.

Soon after I became superintendent of Haskell Institute the Commissioner of Indian Affairs wrote, saying that I should be held strictly accountable for results, and personally responsible for the administration of every department of the Institute. I should have been terrified at these instructions had the letter stopped at this point, with the spoils system in full operation, dictating who my fellow-workers should be. I was, however, informed that the selection of all employes would be in my own hands, subject, of course, to the approval of the Department. Upon receipt of these instructions I called a meeting of the employes and read the Commissioner's letter, and stated that character, fitness, and efficient service would be the sole tenure of office at Haskell Institute; that race, religion, and previous con-

dition of political service or servitude would cut no figure. After passing through the perplexities and annoyances that would naturally be experienced after making an announcement of this sort, and in entirely disregarding political influence, I found there was on the part of employes a feeling of security which resulted in increased efficiency and a more bouyant spirit in the performance of daily duties. Few changes were made, and these only on account of inefficiency, or voluntarily retiring to enter other pursuits. When vacancies occurred, they were filled only after careful inquiry, and, when possible, personal observation as to character, fitness, and efficiency. This policy of administration and method of appointment was faithfully carried out and in operation when the civil-service rules went into effect, a year ago last spring. At that time the position of superintendent, assistant superintendent, physician, matron, and teacher came under the civil-service rules; and fourteen of the thirty-seven employes at Haskell Institute were placed beyond the reach and influence of political patronage.

For years before I entered the Government service I had believed in and advocated civil service, wherever practicable, in the performance of public duties in city, State, and nation. During the year and a half that the civil-service rules and regulations have been in force I believe great good has been accomplished, and that the service, to say the least, has not retrograded during the brief time that has elapsed since it has been transferred from one administration to another. Civil service had been practically in operation at Haskell Institute before the rules and regulations made it compulsory, and so I see no change since its adoption. It is my candid judgment that most of the objections that have been raised against civil service have been imaginary rather than real. I find it no more difficult now to be relieved of incompetent employes than in the past, and the experienced and efficient who desire to remain are all retained. In a few instances I have found employes who had passed the civil-service examination incompetent, and, upon reporting the facts to the proper authorities, they were promptly relieved. It is much easier now to get rid of inefficient employes than under the patronage system, for then the inefficient employe had recourse to some prominent political friend, who would bring his influence to bear upon the Department to have him retained, regardless of efficiency, but rather on the score of party reward or party fealty or political necessity.

Although only 16 of the 37 positions at Haskell Institute are covered by the civil service, it is a matter of fact that the spirit of the civil service covers them all; and be it said to the credit of the present Commissioner of Indian Affairs that not one change has yet been made at Haskell Institute for political reasons. All of the former employes, with three exceptions, are still in the service. These 3 resigned of their own free will, and without any political pressure of any kind whatever, and their places were satisfactorily filled by transfers from other schools, in accordance with the rules and regulations of the civil service. It is frequently said that a man's fitness for a position can only be shown by experience. This I believe to be true, and this is recognized by the civil service in putting the appointee under a period of probation, that fitness and ability or a lack of one or both may be shown. It is my opinion that the Indian service would be still further improved by placing every position, both in schools and on reservations, under the civil service. It is sometimes said that it would be impracticable to select agents and other employes not now protected by the civil service by a competitive examination. I believe, however, that a set of practical questions can be so framed as to improve upon the present method—not that suitable candidates would always be obtained, but there would be as large a per cent successful as in the positions already protected. At least there would be fewer failures than under the system of party rewards.

During the last six weeks I have spent considerable time soliciting pupils among seven different tribes in Kansas and Oklahoma Territory. I have observed carefully and asked many questions, and find that there never have been so few changes in employes on account of change of administration as during the last few months. Two gentlemen, who have been in the Indian service ten and twenty years, respectively, confirm this statement. This should be a source of supreme gratification to every friend of the Indian cause, and, in view of the continuance of the efficient service of the last few years, should be an incentive to work for an extension of the service. I recognize full well that no cause, however good and meritorious, of a public nature, can go far in advance of public opinion. There is now, however, a vantage ground upon which to stand and plan a movement forward. There is a growing feeling on the part of the people at large that the people's money should be spent as economically and wisely as citizens and business men spend their money in their business and private affairs.

I believe it would be wise for this conference to express to the present Commissioner, Judge Browning, their appreciation of his course in carrying out the rules and regulations that were adopted during a preceding administration, and by the advice of a preceding Commissioner. That Commissioner Browning is honestly

striving to carry out the civil-service rules and regulations I believe is recognized by all who are acquainted with his administration; and, in this line, it is interesting to quote an extract from a letter received from him a few months ago:

"I will say that I shall carefully endeavor to carry out the civil-service law and regulations. My purpose shall be to earnestly carry on the work of education among Indians. I have no political or personal ends to serve, and no motive to lead me to interfere with efficient employes. My desire is for the highest efficiency of the Indian service."

Few people are aware of the amount of political pressure that has been brought to bear, from all parts of the country, upon the officials at Washington to overthrow the civil service; and, where these attempts have been so valiantly and so successfully resisted, there should be only words of the highest commendation.

The subject was then thrown open for general discussion.

Gen. O. O. HOWARD. We have thought that, as the Army and Navy are comparatively free from political bias, we might easily have organized an Indian Department free from political bias. I do not know what we are going to do under our present form of election. If we could get a czar and have him perfect we might go on, but as long as each new administration has a new policy it is difficult to see how it can carry out that new policy without there being changes of appointments. It would be a dreadful burden, for instance, for the Democratic administration to employ opposing Republicans altogether, or in great numbers.

Mr. WELSH. I have said in my paper that I heartily approve the moderate and cautious use of the policy of appointing Army officers. I defended this system personally in a conversation with President Cleveland, but I think decidedly that no competent man ought to be removed for any one else. That is the foundation stone of civil-service reform.

Gen. HOWARD. I myself have always been opposed to the turning of this work over to Army officers. I oppose it on account of the Army, because the Army officers have their own work to do. There might be new commissions issued and a force so organized in connection with the Army, which would especially have charge of that work, but I decidedly prefer a civilian agent, all things being considered.

Capt. WOTHERSPOON. It strikes me that the utilization of the Army officer as an Indian agent is directly opposed to this civil-service proposition as I understand it. If we are to have permanency in office as a prerequisite to efficient work in the Indian service, then the Army officer is not in that line, unless the Army has an additional class for Indian agents. There is nothing among the Army officers as a class that especially fits them to become Indian agents, except long association with Indians and knowledge of their habits and customs. If an Army officer is detailed for that work, it is generally contrary to his desire. It means banishment and separation from companions, and assignment to work for which he is not educated. I do not think an Army officer should be used except as a stop-gap, until a proper law can be passed, applying civil service to the Indian service from its top to its bottom. My own experience is this as quasi-agent. When I come to take charge, I find my doctor is a blacksmith, appointed by Senator So-and-so. My carpenter is an indifferent saddler, my saddler nothing, and my clerk the political henchman of some politician. How can we do efficient work unless we can appoint our own employes and be responsible to the heads of our department, as in military service? Give us these, and we can do good work. I have one interpreter who has a salary of \$100 a month, and his fitness consists in a perfect knowledge of the Apache language. I have had nearly five hundred applications from politicians, backed by Senators and Congressmen, to discharge this man, and put in people who never saw an Apache in their lives and know absolutely nothing of the language. Yet my clerk must act as interpreter for the Apaches. Unless he can do this, he is of no use.

President GATES. That is a fine example of the spoils system.

Capt. WOTHERSPOON. The Army does not want this duty. The officers will do their best, when assigned; but they do not desire it. They look upon it as a misfortune; and I assure you, so far as an officer is concerned, he will escape the duty if he can. The tendency will be to assign officers who will endeavor to escape; and they will be sifted down to the rather indifferent ones, who have no particular talent, who will try to do as little as they can and escape responsibility.

Dr. LIPPINCOTT. I am glad this question comes up for discussion. The old spoils system is so bad that I don't think we could be worse off if we escape from it to anything else. Just two or three points, and these come out pretty clearly in Mr. Meserve's address. I understand from what he says that permanency in tenure of office is pretty nearly preserved under the civil-service rule. That is a great gain. I understand also that it is not very difficult to get rid of inefficient helpers in the Indian service. That is a great gain. Now, the question we want to ask is with reference to original appointments. If the man at the head is made responsible for the work, and in each particular case selects all of his employes, the advantages would be in the character and capacity of the man at the head. Under these civil-service rules, is it possible, when a superintendent knows a teacher who is fitted by

character and ability to do the work, to have that person appointed without an examination under these rules?

Answer. No, sir; no, sir.

Dr. LIPPINCOTT. I, for one, would say that is wrong. I have been a good while in school work and know something about schools in every grade, from the primary to the highest. Long observation and experience give knowledge. There are many heaven-born teachers, who were teachers because they were born to the profession; but, after eight or ten or twelve years of successful service, they might be unable to pass the technical examination which is set. I think there ought to be some modification of the rules by which such teachers should be appointed. Let us suppose that a teacher of capacity and character, who has had success in teaching, lives in New Jersey. The superintendent of a school in Arizona has a vacant place for which he knows this teacher is eminently qualified. If the teacher is able to pass the civil-service examination must he go to Arizona to take it?

Answer. No; they can take examinations at any examination point.

Dr. LIPPINCOTT. I think there ought to be a little easing up of the rules.

Mr. GARRETT. I think the rules could be modified a little, but I think the defect is this: that it would be impossible to get such a teacher under existing laws. The spoils system is so unutterably bad that it ought to be overthrown anyway.

Senator DAWES. There came up to the House from the Senate a mandatory clause commanding the President of the United States to substitute an Army officer for their Indian agent when his time expired, under all circumstances and in every place and in every quarter, without qualification. But that was modified in such a way that the phraseology of the old law was incorporated into the new law as near as those who had it in charge could make it.

Dr. PROUDFIT. I want to call attention to one argument which has been left out, in behalf of making the Indian service under the civil-service rules, and that is the argument of humanity. I am an original civil-service reformer. If there is any one Department which ought to commend itself to everybody without regard to politics as preeminently requiring to be administered on civil-service-reform principles, it is the Indian Department. Why? Has not experience taught us that it is utterly ruinous to administer it on any other principles? It makes little difference whether our letters are delivered twenty-four hours earlier or later, whether we lose a few hundred dollars in the Ordnance Department of the Army or Navy; but I tell you it makes all the difference in the world whether you are going to put a man in office, for political reasons, who will mismanage a department where the bodies and souls of men and women are concerned. You put in an ignorant, corrupt, inefficient man, you put in placemen, a man who is "on the make," and what is the result? It is demoralization to the Indians. We know that. That argument has been left out this morning. I could not let it go by. Whatever we may think about the post-office or any other material Department, when we come to deal with the bodies and souls of these Indians who are the wards of the nation, who were the original holders of the soil, we are responsible before God, and should give them an administration that will put their mental, moral, and spiritual interests above all.

Dr. WARNER. I want to emphasize one or two points. The expression, the "spirit of the civil-service reform," has been used; that is a distinction that we want to keep in mind. The Department which has been placed under the civil-service rules has been well administered, and little complaint has been made where the civil-service laws have been fulfilled. On the other hand, when you come to talk about the spirit of civil-service reform, it is a different matter. In neither of the past administrations has any considerable effort been made to carry out the spirit. I do not think that postmasters are appointed with any more care than they were eight or twelve years ago, and I do not think there are fewer changes. That leads me to the point that I want to emphasize: that the great fault of the appointment system is not the bad appointments, it is the lack of continuity in office. It is not that we have had postmasters. Of course there are some bad. The great trouble is not bad men, but that every four years we have had new men who have all the work to learn. The great advantage of the civil-service law is that we get continued office. If I understand the question, this law can not apply to the Indian agents. The office of the Indian agent is still a political office; and, except so far as Army officers may be put in, it is likely to remain so for the present. It may be impracticable to put that under the civil-service rule. I am sorry, because I have little hope of making the service continuous unless it can be brought under the civil-service rules. If it is impossible to do that, it should be urged upon the administration that the spirit should be such as to take the appointment of Indian agents out of the realm of politics. If agents must be appointed as now, we should urge that no agent be removed who is doing good service, that no politician should look to an Indian agency as a place where he can put in a friend.

Mr. J. E. GREENE. About ten years ago I was in Washington, and Senator Hoar introduced me to Senator Pendleton, remarking: "Mr. Greene is a follower of yours."

"Yes," I said, "I have been advocating civil-service reform in my paper for about fourteen years." "Oh," said he, with his courtly bow, "then I am a follower of yours, sir."

President GATES. You must have begun with Senator Jenckes, of Rhode Island.

Mr. GREENE. Yes, I had the honor of advocating his bill, although not approving all its details. About two and a half years ago I was appointed postmaster at Worcester. I do not defend my appointment. I went in as the successor of a Democrat. I have been always a pretty stiff partisan, and I think my newspaper was always regarded as a partisan paper. Some people thought it was a very rank partisan paper. However that may be, when I went into the post-office no man approached me asking for the appointment or removal of anybody. I have heard of other postmasters who were pestered with applicants and committees and delegations who wanted them to remove this man or that. No man ever did that to me. I do not know why, but I had the satisfaction of going my own way.

President GATES. You were hedged about with the spirit of your old editorials, perhaps.

Mr. GREENE. The day I entered upon the office I called about 60 clerks and carriers together and said to them: "If you wish to retain your places you must perform the duties that are assigned to you properly. If you do that you need have no fear of removal. If you do not you can not stay here." That was the substance of what I had to say to them. Those remarks were reported in the newspapers. I sent a copy to Mr. Wanamaker, who responded at once with the request that I would send a copy to every first-class postmaster in the United States at his expense. I must apologize for saying too much of myself; but, having had practical experience, I can say something with reference to the views which have been suggested, and with reference to the working of the law. I do not think that a competitive examination is the best possible test of efficiency in a post-office or anywhere else. I have no doubt that, if there were no regulations of that kind, if the places were open for me to fill, I could fill them quite as well, and perhaps in many cases better, than they are now filled by examination. The highest mark is 100. All who are marked over 70 go on the eligible list. When I have to make an appointment I call on the examining board for names. They send me the 3 highest on the list. I am obliged to appoint 1 of those, unless I can give conclusive reasons for not appointing any of them, when I may call for 3 more. But I get the 3 men having the highest marks. The marks usually run from 85 to 90. Perhaps there may be half a dozen at about 87. I do not think there is any reason to suppose that a man who is marked 89 is any better fitted for the duties of a clerk than one who is marked 88. And it is possible—I have seen such cases in my own experience—to make an appointment where I felt sure that the man who was marked only 86 would be a better man for my purpose than a man marked 89. But I must take 1 of the first 3. And yet, though I see that defect, I am heartily in favor of the system of competitive examinations; for, though I might be able to make better appointments myself in exceptional cases, yet, on the whole, I do not want to have the responsibility and burden of appointing carriers and clerks, because it would bring this tremendous amount of solicitation from all sides, which I hope I should be able to resist, but which would make my life a burden. We get better service under this system than under the old system. It is possible that the nature of the examinations, the questions to be propounded, might be much improved; and I presume they will be from time to time, as experience shows that it is necessary. They have never been scholastic or academic in the sense in which some satirists have represented. Practical experience will modify the nature of the examinations.

We have been told of the evil consequences of the removal by each administration of substantially all the Indian agents and the appointment of others for party reasons. We are told that the practice is bad, but that the Presidents and others who conform to it are good, even from the point of view of civil-service reformers. I doubt whether we shall promote reforms by condemning the practice while we applaud the practitioners.

The practice of burglary is unhappily too prevalent. It is an abominable practice, and I am ready to concede all that anyone may say in condemnation of it. But I am sure that, to prevent burglary, society, besides denouncing the practice, must deal with the burglars.

Gen. MORGAN. I do not believe that the present plan of selecting men for office from the civil-service list is at all ideal. Some of the objections that can be urged against it are valid. Some of the points that Dr. Lippincott made have weight; and, if I were to devise a scheme of examinations for the Indian Office I certainly would not take the present system as it stands. But the great desire we all have, the one thing in which we all agree, is that the Indian administration ought to be efficient, with the simple view of solving the Indian problem. We know that, where appointments were made by Congressmen as the payment of political debts, it was not often possible to get for the Indian service, in any department, the kind of men and women

who were best fitted for it. So, as a remedy for that evil, as a means of getting rid of some of the anomalies connected with the spoils system, the civil-service plan was adopted. I believe it was a great step forward, although leaving much to be desired, that in a school like Carlisle, having at the head a man like Capt. Pratt, who has given himself to it as a life-work, and takes in all its bearings, all its difficulties, he could be left free to select his associates with simple regard to their efficiency and their helpfulness to him. He would perhaps do better than any committee of examination could do; and so with superintendents Meserve or Coppock, because any committee of examiners must, it seems, ignore the personal equation. That disappears; you can not take into consideration a man's or woman's moral character or special aptitudes for the work. That can not be reached by examination. But, in the present condition of things, it is a great advance to bring the school teachers, matrons, and physicians under some system by which the test of fitness can be at least partially applied, and by which there can be a reasonable tenure of office.

So far as Army officers are concerned, I think that I would yield to no one in my admiration of the Army. My associations with such men as Gens. McCook, Schofield, Thomas, Howard, and others, have given me a great admiration for the officers of the Army. But it is significant that the three Army officers we have here all condemn this system of selecting Army officers to the exclusion of civilians. Of course, I ought to be modest in my expression of personal opinions; and yet in the present condition of things I regard the appointment of Army officers simply as Army officers, to the exclusion of civilians, simply as civilians as the greatest step backward that has been taken in Indian reform. I regard it as a calamity that in due time will make its effects manifest. If the Indian Office could be separated, so that it could be out from under the control of political power, it would perhaps matter very little whether it was put into the War or the Interior Department. It might be made a bureau in the War Department. If we could concentrate upon it public attention, and make it responsible for the civilization of the Indian, we might reach good results. Or, if it could be taken out from the Interior Department, made an independent bureau, be freed entirely from the control of partisan politics and put upon an efficient basis, we should secure better results.

Right Rev. W. D. Walker, bishop of North Dakota, was invited to speak.

Bishop WALKER. I was much relieved to hear from Senator Dawes the statement he made a few moments ago. I had supposed that the law that appointed Army officers as Indian agents was mandatory when the present Indian agents resigned. The Army officer does not care to be an Indian agent; he therefore is not sympathetic with the Indian or with the work. I hope I am not saying anything radical.

President GATES. We are not afraid of radical utterances here.

Bishop WALKER. Then I want to say I hope Congress will take it out of the power of any one to appoint Army officers.

Senator DAWES. Let me state just what the law is. Ever since the Revised Statutes of 1874 it has been left discretionary with the President to appoint an Army officer as an Indian agent whenever, in his opinion, the public interest required it. That is precisely the phraseology of the new law. The law has been changed, but the discretion is precisely as it was. The intention of those who drew up the law was to leave the discretion where it was.

Five-minutes reports from the field were called for, and Mr. O. E. Boyd was invited to speak.

Mr. Boyd said that he could not say what he wished in five minutes, and ten were granted him.

Mr. BOYD. Just before I started for this place last Tuesday morning I received a report from Rev. Carl Schurz, a Pima Indian who is a missionary to his own people. Certainly, "the world do move," to quote a certain celebrated Southern orator.

I can not in ten minutes tell you what ought to be said about our Indian industrial schools, and shall have to ask you to take the various statements which were made yesterday morning as the first part of what I desired to say. The speakers talked about various kinds of mechanical industries, about the raising of potatoes, onions, and other farm products, also about cooking, sewing, housekeeping, etc. All these things we do in at least ten of our schools, and some of them in all of the forty schools under our care.

Yesterday emphasis was laid upon this kind of teaching and work, the cunning of the hand and the care of the body. Our schools combine these with the culture of the immortal soul. We are aware that many differ from us as to the value of this kind of teaching for the Indian. But we think our schools are the very best, just as much better than others as the soul is better than the body. I do not wish to be understood as saying that there is no religious teaching in the Government schools, for I know that there is. But what I do say is that religion is the thing we emphasize, and everything taught is a means to this end, i. e., reaching the souls of these poor people.

We have in all about forty missions, of which at least ten are industrial training

schools. We have about forty native preachers and almost as many American preachers laboring for the Indians. Some of our missions are in Alaska. There are seven in the neighborhood of Sitka, with a church membership of nearly 400. In Idaho we have had a theological seminary at Mount Idaho, which is now closed by the death of that lamented saint, Miss Sue McBeth, sole president and professor of the institution. Among the Nez Perces, Spokanes, Umatillas, Puyallups, and other tribes we have a number of native missionaries, most of them prepared by Miss McBeth, and fully ordained to the ministry by the laying on of the hands by the Presbytery. May God in his grace raise up another worker to reopen that theological seminary!

In Arizona we have a splendid mission. Our school at Tucson, instead of begging for pupils among the tribes, has been compelled to take in 50 additional pupils who came unsolicited, making the total attendance 200; and they have lately telegraphed to know whether they may keep them. We answered, "By all means;" for we believe in developing that which develops in the work, and have not said retreat in any particular except in a few cases where the schools have proved to be either inadequate or unsuccessful.

Rev. Mr. Cook, who is preaching to the Pimas, writes that he could baptize a thousand of these Indians if he saw fit to do so. And, if he followed the example of others who baptize all who seek this rite, these would probably be better subjects for baptism than many who are received by the Romanists. He has already two churches with two native Pima ministers, of whom the Rev. Carl Schurz before alluded to is one. In a letter from Rev. H. Billman, the superintendent of our school at Tucson, he speaks of the influence of the children in the homes and on this reservation. He especially remarked the difference between the homes of the children who attend our school and those where the children had never been in school. In the homes of the pupils there was much more cleanliness in the house, more system, order, and industry, while in the others filth and squalor prevailed. The boys who have gone out from our schools teach their fathers how to cultivate the land; and the daughters teach the mothers how to keep house, sew, and cook.

We have missions and schools in the Indian Territory among the Choctaws, Chickasaws, Seminoles, Creeks, Kiowas, and Cherokees, too many even to name them in the time allowed. Among the Dakotas, or Sioux, we have several missions and a very excellent school, developed by the daughter and son-in-law of that sainted missionary, Dr. Riggs, to whom Bishop Whipple has referred. Mrs. Morris, who is present at this conference, has given many years of toil to this school. The school is one of our best in many respects. We have on this reservation about twenty organized churches, with about 2,000 members, ministered to by Indian preachers. This work is largely the outgrowth of the labors of Dr. Riggs and Dr. Williamson and the others mentioned. In addition to all these we have most interesting work among the Sac and Fox Indians, of Iowa; the Omahas and Winnebagoes, of Nebraska; the Stockbridges and Chippewas, of Wisconsin; also among the Chippewas of Minnesota.

Many things of interest could be told of all these missions and missionaries, but time will not permit.

Rev. C. J. Ryder of the American Missionary Association was asked to speak.

Mr. RYDER. Whenever we think of the American Missionary Association we think of Dr. Strieby. He has always been associated in my mind with this work; and, though he is here present, it is through his courtesy that I am asked to represent it. I have been studying the work on the reservations for nine years. I thought I knew it all at the end of one year. After I had been over it several times I found that I knew less; and now I am sure that I know scarcely anything. I come to-day to report real progress along spiritual lines. I believe in industrial schools. I believe in planting them and sustaining them. The American Missionary Association does this work largely. But you can not lift men up by instruction in handicrafts. You must give them something more. I am thankful that the great progress in the field has been along religious lines. The reports that come to us from the fields are almost incredible. In response to a letter sent out to the different parts of our fields we learned that there has been an increase in our church membership of 75 per cent during the year. I was out there five weeks, and went with my good Brother Riggs to visit some of these churches, sleeping with him under an Army blanket, with the stars for our candle and the prairie for our chamber; and I was impressed as I went from place to place with the great spiritual earnestness of these people who have come into the kingdom of God so recently. Spiritual interest has been broadened everywhere. We have traced this to two causes. One is the taking of property in severalty. It seems strange that spiritual awakening should come from that, but I believe it is true.

A few years ago I was out there with Brother Riggs, and he said, "Let us go out on the prairie to visit a man who is called Sings-as-he-Walks,"—a splendid name for a Christian. We drove over and spent the Sabbath. We were going to hear a sermon from Sings-as-he-Walks. How many people do you think he had collected there?

I think there were about 11 old men. This village numbered about 300 persons. We supposed we should find about this number. Some notion had struck them, however, and they had wandered off over the prairie, and there was only this little remnant of decrepit old men left to attend service. I talked a little through an interpreter, and I felt greatly encouraged because an old man came up and talked earnestly with Mr. Riggs. I supposed I had made a great impression on him. When he was gone I said to Mr. Riggs, "What did I say that so impressed this man?" "Oh," said he, "he came up to ask if I supposed you had any tobacco about you." I have not been so confident of my ability to impress the Indians since that. At that time the Indians were scattered about over the prairie. To-day they are in their own holdings, all up and down the river. And it is a wonderful help in the possibility of reaching them with religious and spiritual truth. We do not have to pick up our missions and carry them on after the Indians as they move about from place to place.

Of course such movements greatly increase the expense in conducting missionary enterprises. Both men and money are less effective where the people are constantly changing and nomadic in their tendencies. The Dawes bill, in locating the Indians upon their holdings, has been a great moral force, and has contributed largely to simplifying and rendering effective the missionary movements of our churches.

Another cause for this rapid development in the religious work among the Indians during the past year comes from the fact that the Messiah craze or ghost-dance movement among the Indians was an effort of the pagan element to gain the supremacy and get control among the tribes. This effort of the paganizing Indians utterly failed; and it failed chiefly because the progressive Christian Indians were willing to sacrifice their lives in their heroic efforts for something better.

When Sitting Bull went down on the prairie it was not from a rifle in the hand of the white soldier. The last supreme stand of Sitting Bull was not against the U. S. soldiers, but against a little band of Indian policemen, almost every one of whom was a Christian. Deacon Little Eagle was a Christian as well as a patriot. Before he went out from the prairie church to attack Sitting Bull he said, as he rose in the meeting: "You call me Little Eagle, and that is my name. But this is not the Little Eagle you used to know. The body is just the same; but the soul has been made white and clean in the blood of Jesus Christ, and it is another Little Eagle." Sitting Bull represented the pagan element. These Christian men were sacrificed to our common country. It was the supreme struggle of paganism against Christianity, and paganism went down. That is the second reason why there is this wonderful progress in this religious movement.

With proper support I believe the next year might witness progress in the Indian field the like of which no ten years have witnessed in any period of the past.

Rev. F. H. Wright, an Indian minister, sang two or three hymns, after which Dr. Strieby spoke.

Dr. STRIEBY. We have a mission school at Cape Prince of Wales. We have had 4 missionaries there, 2 men and their wives. Two of them have been transferred by the Government to the Reindeer station. That left Mr. Thornton and his wife there alone. In the midnight of the 11th (?) of August last a rap was heard at the door. Mr. Thornton, thinking this an appeal for aid of some kind, rose and opened the door, when an Indian shot him through the heart. He exclaimed to his wife, "My dear, I am shot!" and fell to the floor. His wife is a very delicate, beautiful, and seemingly timid woman. She had to stay in that house alone that whole night. She got the lifeless body of her husband on to the bed, and waited until morning. In the morning the people gathered together; and, what is more, they hunted at once for the murderers. There were 3 of them, young men who for good reason had been turned out of the school. The people found and shot them, and left the bodies at the foot of the flagstaff for the dogs to eat. They took Mrs. Thornton in a canoe to Port Clarence. They showed her all the tenderness and kindness they could, and would accept nothing from her, not even matches, which they are always so desirous to get, lest it should be supposed they had helped her for the sake of getting something. Eight days afterwards the revenue-cutter, the *Bear*, came up to the mission. The officers knew nothing of what had happened. They waited to see who would come down to the shore, as usually the missionaries came down. But no one came. The captain sent up to see what was the matter. They found in the house the dead body and 2 notes left by Mrs. Thornton saying that she had gone to Port Clarence. Capt. Healy went at once to Port Clarence and took her back to her house that she might get her things and prepare to go away. Capt. Healy is an energetic, sensible man. The people fled, but he compelled them to come back. "You have taken the matter into your own hands," he said, "and have punished these murderers. If you had not, I should have chased you, and should not have stopped until you yourselves were punished. As you have done what you could I will let you go in safety."

I believe there will be safety on that island after this, if there never has been before.

President GATES. I tell you, my friends, we may well honor these missionaries. We, who are here, may speak or write a few words or give a few dollars for missionary work; but these missionaries give their lives! Who of us that heard Mr. Thornton in the address that he gave us at Washington, a year ago last winter, can forget the *débonnaire* fearlessness, the chivalric courage with which he entered upon this work which he has sealed with his heart's blood? When I think of all that these consecrated men and women give up, sometimes one or two or three generations of the same family giving their lives, I feel like bowing in honor before them, as they rise so modestly to speak to us here. The death of Mr. Thornton speaks most eloquently for the work he loved.

Rev. T. L. Riggs was then introduced.

Mr. RIGGS. I want to give you a picture of some of the hard features of life that we run across once in a while. After Sitting Bull was killed it came to be my duty to bury his followers. I never hated to do anything so much in my experience. I was not afraid of anything that the Indians would do, but I hated to have anything to do with these people who had died red-handed. But they came to me and said, "These men have been lying unburied seventeen days, and we ought to go and bury them." I asked the Indians why they had not buried them before. They replied that they were afraid to go for fear they might be considered as having had part in the movement. It was very cold, and the bodies were, of course, frozen. We were 40 miles from the place. Twelve or 13 of us started the first day of January when the weather was bitterly cold. We found a deserted scout's hut where we slept all night on the floor.

The next morning the Indians went all over the ground. There were little sticks here and there, showing where the fight took place. It was a very small circle where the men were shot. They were lying together when found. We went to a little house a few rods from where they were killed. In this house the bodies were lying, awaiting burial. Then we set about digging a grave. All this time my party was as quiet as could be. I had a cousin of one of the men who were killed and the brother of another with me. We dug a large single grave, and laid all the bodies in it, and I offered a prayer. For a time it seemed to me impossible to utter a prayer over those murderers; for, of all things, an Indian opposing himself to law deserves condemnation. I have no sympathy with the sickly sentimentality over a man simply because he is an Indian. At first I could not open my mouth; but, when I did, I prayed, "Oh Lord, these men were killed opposing themselves to law; grant that the lesson that is to be learned may be learned by those about this grave." I could not pray those men to heaven. We covered up the grave, and after our work was done you should have seen the change that came over the party. I do not know whether it was because they were afraid of the ghosts of the dead or from their personal feelings, but there was an immediate change, and it became one of the jolliest parties.

I wanted to say this is to show that the Indian is learning the value of law and to observe the requirements of law. He has still very much to learn, but he is learning. I have been so much among the Indians that I feel almost like an Indian myself. I can give the impression of an Indian. I can give the judgment of an Indian. I can think almost exactly how a statement will affect an Indian, and sometimes I think this ability unfits me to judge in any other way. I do know that an Indian looks at very many facts that come before us in a very different way from what most of us do. He is able to recognize the power of law; that is one of the most beneficial things in his training. He learned it at an amazing pace when Sitting Bull was killed.

The statement which is often made to the effect that returned students go back to their original life is wholly false. I know it to be false on my own reservation. It is not so. An Indian child, boy or girl, never loses all that he has gained. I would be willing to go to those reservations where children have been returned and investigate cases that would be offered where it was said that Indians had gone back and lost entirely all that they had gained. If I could not prove that they had gained something from going under the influences of Christian training which they did not lose, I would be willing to stand the expenses of the trip myself.

Capt. PRATT. I will share the expenses with you.

Dr. RIGGS. It is not true that they return to their evil ways, though statements to the contrary have been made by officials who ought to know better, but do not.

Mrs. Clinton B. Fisk was asked to speak with reference to the work of the Methodist Church.

President Gates introduced her with a very tender allusion to her husband, and the loss that the conference and the country sustained in his death.

Mrs. FISK. It is a matter of great regret that my own personal knowledge of the work among the Indians, as conducted by our women, is not sufficient to give you any adequate idea pertaining to it. My own work has been among the colored people. But I can say to you in all honesty that the work is going on well under

the supervision of the Methodist women, sometimes in perplexity, sometimes in discouragement, but going on. We believe in the perseverance of the saints, and there are many saints in the Methodist Church yet. The Methodist women will not retreat. At a recent meeting of the examining board of the Woman's Home Missionary Society, in Cincinnati, a report of the work among the Indians was read and commented upon. There were some discouragements, but much to be grateful for.

In June last I made a tour in the South through a number of States. When I reached Greensboro, a tall man, with a skin as black as your hat, came to me and said, "I am so glad to see you." I replied: "I am greatly obliged. I am glad to see you. Now, what do you want?" for I was sure he wanted something. He was one of our presiding elders. "Well," said he, "I want you to send me an organizer to organize my people into a Woman's Home Missionary Society. They have been receiving from the North all these years; and now I want them to begin giving, that they may show you they appreciate what has been done for them." Mr. President, I will never be discouraged again as long as I live. I sent an organizer to that district, and with the most excellent results. The secretary of our Indian bureau tells me she has the same encouragement in her work. This same elder said that he could not go into a home in his district without knowing at once whether the mother or daughter had ever been into one of our industrial schools. If the mother, she showed its influence over the daughter; and the reverse was true. This is but one feature of the work among the Methodists.

I have no speech to make; for I can scarcely open my lips when I come to this room in this beautiful, peaceful home. And when you allude with so much tenderness to the man whose honored name I bear, to the man who made my life a long, sunshiny day, to the man who, but a few moments before he died, said, "For me to live is Christ, to die is gain," do you wonder that I am speechless? All you who are here seem to me to be brothers and sisters in the truest sense of the word; and we are united in earnest desire to further, as best we can, the interests of our brother, the red man.

Mrs. QUINTON. The mission of our Women's Indian Association to the Seminole Indians of Florida has been transferred. The final arrangements are being made. We have 320 acres of land, a missionary cottage, and other helps for the work there; and these have now been transferred to the Episcopal Church of Southern Florida, under the care of Bishop Gray.

Another mission among the Moquis of Arizona has been established this year. The policy of our society has been to enter the destitute fields which are unoccupied by any denominational organization, to help the "lame hands" reaching out for help from some quarter. The idea is to get a mission begun, and, when the work is in good condition, to transfer it to some of the permanent societies who are able to carry it on. We have been much interested in the Piepans of Montana. We asked several societies if it were not possible for them to help these 2,000 Indians. None could do it. So our Brooklyn auxiliary began this mission and has already 160 acres, and the cottage is built. We have two other missions in California where work is going on; and we are looking forward to a permanent mission there, if it proves practicable.

We have another field of great interest among the Digger Indians in California, where a good school has been started. It is in the hands of an earnest young man and his wife; and we are hoping to be able to enlarge it into a boarding school, and expect to build the dormitory this autumn.

Adjourned at 1 o'clock.

FOURTH SESSION.

THURSDAY EVENING, *October 12.*

After music from the Carlisle students and singing from Mrs. Hall, the conference was called to order at 8 o'clock, and the subject appointed for the evening was taken up. The first address was made by Rev. Lyman Abbott, D. D.

APPROPRIATION FOR INDIAN EDUCATION.

[By Dr. Lyman Abbott.]

Dr. ABBOTT. At the close of my address I shall hand to Dr. Ward, the chairman of the Business Committee, a minute which I now hold in my hand, and which I wrote, not for the purpose of asking any action at the present time, but for your information and as my text. I will say, however, that I have not undertaken to

phrase it as I should wish it to be used as the utterances of this conference, but only as a memorandum for the consideration of the business committee.

(1) The friends of the Indian are substantially agreed as to what ought to be done, and have clearly defined their opinions in successive utterances. The time has now fully come for some organized effort so to educate public opinion that what ought to be done may be done by the Government and the churches.

(2) Most of the churches engaged in Indian education, having withdrawn their applications for Government aid, the Government should now recognize and act upon the principle that public money should not be appropriated to denominational or ecclesiastical organizations.

(3) The Indian will inevitably become a burden to the local Western communities if they are allowed to grow up in ignorance. Therefore, national duty to such communities, as well as to the "wards of the nation," demands that provision be made by the Federal Government for the elementary and industrial education of all Indian children of school age not otherwise provided for.

(4) A good administration of the Indian Bureau is impossible unless officials are appointed only for recognized competence and removed only for proved incompetence.

(5) A permanent committee should be constituted by this conference to prepare an appeal to the American people, embodying these principles, to secure the indorsement of them by representative men of all religious denominations and geographical sections, and to urge them upon the public through the press, and upon the Indian Bureau and upon Congress by personal presentation.

Perhaps I may be permitted to add that the chairman of that committee should, in my judgment, be the president of this conference.

One who has never seen an Indian reservation, or does not know what war paint means, who has never seen a tepee, nor even an Indian, except as they have come here or to other similar places for fraternal recognition, may well hesitate to speak in such a conference as this to men who have been wrestling with this problem all their lives. And I should have refused to take part were it not for my profound conviction that our problem is quite as much the white man's problem as the Indian man's problem. It has to do with the education of the white man as well as of the Indian; and, of the two, the education of the white man is perhaps the more difficult.

The history of this conference is familiar to many of you. The milestones which we have passed since we first met here ten or twelve years ago may be briefly recalled, in order to recall the journey. I was present at the second meeting, at which the Indian's education and welfare were thoroughly discussed, and measures for promoting these in future. The views were widely different—so widely different that those of you who were here will probably agree with me that you never attended a debate which was warmer or more intense, in which, on the whole, more sparks flew from clashing scimeters, while at the end was substantial agreement, and throughout there was that kindly feeling which always accompanies the conviction that one high purpose pervades all the disputants. Both elements—intensity of conviction and mutual respect for each other's opinions—have characterized all our meetings. Some of us thought the reservations ought to be continued until the Indians were educated; others thought they could not be educated until the reservations were abolished. Some thought that education ought to be carried on by the churches, aided by the Government; some thought secular education ought to be carried on by the Government and the churches left free. Some believed the educated Indians should go back to the reservations to labor for the redemption of their own people; others thought they should come out from their people and live with the whites. Some believed in Federal law for the Indians, and some in local law, and some hardly recognized the necessity for any law at all except that of the Indian Bureau. We have differed on almost every question. As the result of our five debates, carried on through two or three sessions, we came to a substantially unanimous agreement that the reservations ought to be at once abolished, that the land should be divided in severalty and allotted to the individual Indian, and that we should have our country opened to civilization, to light, and to liberty from ocean to ocean. To-day the allotment of land in severalty is going on quite as fast as it is practicable for the United States to carry it on, and quite as fast as it is advantageous to the Indian race to have it carried on.

Then the question came up of education. There had grown up an un-American system of education, conflicting and confusing. Some schools were supported by the churches, some by the Government, and some by a kind of partnership between the Government and the churches. These questions aroused long debates through two or three sessions, and the result of these debates was that one after another of the Protestant churches withdrew from partnership with the Government. One after another came to the conclusion that, on the whole, looking down the years, it was better to stand firmly and rigorously by the American principle of absolute

separation between church and state than to gain any temporary advantage in any reservation or locality in securing the larger education of a greater number by a partnership between church and state. One church after another has withdrawn; and whatever individuals may think about the advantage of the system under which the United States Government, with more or less impartiality, gives appropriations to all denominations toward carrying on Indian work, there can be but one opinion in any American congregation concerning a system under which nearly all the denominations withdraw from such a partnership and the appropriations of the National Government go almost exclusively to one. It may be desirable to have established churches in the United States, but it can not be advantageous to have one established church.

Now, if we are to carry on this work as we ought to carry it on, there is one inevitable corollary made evident by the logic of events. If the churches are to be separated from the Government, the Federal Government must take up for the Indians that work of education which, under the American system, the government of the States takes up for its children. If the Indians are wards of the United States, the Government must do what the States do for their wards. It must provide education in primary and industrial schools for every Indian child of school age who is not otherwise provided for. If this be done the churches can carry on the work which is given them to do. I say we can do it, not because I have confidence that they have the money adequate for the work to-day, not because I have confidence even in Christian benevolence (though I have that confidence), but because I believe, with Mr. Moody, that all the money belongs to the Lord, and that, if we are doing the Lord's work, we can always have the Lord's money to do it with.

These are the general propositions; and I believe they are propositions to which, in the main, this conference has come. We do not need to waste time in arguing that the reservation system ought to go. It has gone. We do not need to waste time in arguing that the Federal Government ought to make adequate provision for the education of all Indian children. It has already undertaken so to do. Possibly we do not all agree that all the denominations should complete this withdrawal from the Government, and the Government should complete the withdrawal from the churches, and the partnership between Church and State should be ended. But the process has begun, and its completion is only a question of time. What I would urge is this: It is not enough for us to be persuaded of these principles; it is not enough for us to believe in Indian rights, because we believe in human rights and that the Indian should be treated as a man. We have a work of education for the white man. When I said that a moment ago, you applauded me. I was glad of it, because I took that as your vote; and I ask you here to-night to take the necessary steps for the education of the white man.

The necessary steps to me appear to be this: We have done some work of education. We have sent out platforms from this conference which have been published in the religious press and in the secular press, which have commended themselves to the conscience and judgment of the nation. We have led the way. It may be said without undue egotism on the part of the conference that this conference which Mr. Smiley organized and created has done more than all other agencies put together to lead in the direction of Indian reform and the education of the Indian race. Observe, I say, to lead. Other organizations have achieved more work, but none have afforded more leadership. This it has done, because it has laid down the principles on which all other Indian workers are coming more and more to cooperate. This it has done because of your working hand in hand together. But we have this other work of education to do. We ought to appeal to our friends in the West. We can secure the cooperation of our brethren in the West. There is not a geographical line like the Mississippi Valley, with all the men on the one side given to philanthropy, and all the men on the other side indifferent to philanthropy. It is not true that the love of liberty, the power of conscience, the sense of justice, are confined to any one section. It may be very active in some spots and very dormant in others, but the nation as a nation has a conscience; and we must appeal to that universal conscience, and demand the cooperation of the whole nation along the lines laid out by the decisions and platforms of this Lake Mohonk conference.

I should like, then, to see a permanent committee, of which the chairman of this conference shall himself be the chairman, on whom should rest the duty of preparing an appeal to this effect. On that committee there should be men who would take up the burden of correspondence, who would enter into correspondence with men North and South and East and West, who should secure the signatures of as many men of influence as possible to such an appeal as President Gates should prepare. I would send that appeal with these signatures to all the papers of the country, and would ask the editors in all parts to discuss its principles and to urge them upon their readers. I would present this appeal, with all the strength of these names, to the Commissioner of Indian Affairs and the Secretary of the Interior Department, and, most important of all, to the President of the United States. It is said that it is

Government, and whose vote is as good as the vote of any white man at the ballot box. Now, let me tell you how I would approach Congress in this matter. I will tell you first what I would *not* do. I would not get up a petition to Congress and have it printed, all in the same words, and then send it from a central office all over the country to come back to be presented to Congress in precisely the same words from every part of the country. There was a time in the history of Congress when petitions had an influence; but let me say to you that, in my opinion, that time has gone by. Congress has become familiar with machine work. Bushels of petitions are presented every morning, with as little effect as the leaves that fall from these trees around us.

Another thing I would not do. When you have got something of special interest in Congress I would not go to a printing office with a half bushel of postal cards, and have printed on the back of them, "I protest against this thing," or "This thing ought to be done," and leave a blank for the name and the place and a date, and send them off into the country, and have them come back to Congress by the peck. Three-fourths of them, probably, go to the chairman of the committee, who does not need converting at all.

Let me give you an illustration. The whole northern country was aroused about the removal of the Southern Utes; and the chairman of the Committee on Indian Affairs was intensely wrought up, trying to prevent that removal. It was desirable to get up a public sentiment against this removal. How was it done? Somebody got 10,000, I should think, of these cards printed, the words of every one just the same, only the difference of the date and the man's name at the bottom. They were sent through the country; and they came back to Washington—three-fourths of them to the chairmen of the committee, who was already doing his best to prevent the removal—urging him to use his influence against the removal of the Utes. A Southern Senator came to me once with two of these cards, one dated in Massachusetts and the other in Arkansas, on the same day. He put them together and said: "There is not a comma's difference between these two; how in the world did the man in Arkansas happen to write exactly what the man in Massachusetts did?"

These things not only have no influence; they are worse. The member of Congress who gets them puts them into the waste basket as fast as they come. Do not do that any more. I do not now care how much you fret the chairman of Indian Affairs, but that is not the way to affect Congress.

I will tell you what I did once. I was chairman of a Committee of Ways and Means in the House, and there was a measure in which a gentleman from another district was intensely interested. He came to me to see about it. "How can I get the members of Congress interested in this?" he asked. I said: "I will tell you. If you can find anybody in the district represented by A. B. whom you can interest in this, get him to sit down and, in his own language, write to his member of Congress about it. If you can not find anybody in his district that takes an interest in it, you may be sure you can not get *him* interested. Then go to the next district, and find some one there who will, in his own words, write his interest in this business to his member of Congress." In about a week or ten days the member came to me saying, "I have a letter from one of my constituents on this subject." Then another came saying the same thing, and so on; and so the thing was accomplished. The member of Congress had been able to interest these constituents, and they, in turn, interested each their member, and in that way the matter was decided.

Take hold of this matter. See to it that no member of Congress has any peace at your hands or at the hands of his own constituents, and the work is done.

Every year until last year there has been an increased appropriation for the education of the Indians. There was more need for an increase last year than ever. Why did it fall short? When the American Missionary Association in Hartford decided to withdraw from accepting any portion of the United States money, without entering into the wisdom of the matter, I thought I saw that the Appropriations Committee would claim that so much was saved to them. They said: "The churches are not going to abandon this work. They will notify us that they will carry it on themselves, and we shall be saved so much." I was afraid of that result. It is one thing to withdraw, it is quite another thing to let the withdrawal inure in point of money to those whose supreme end is the reduction of the appropriation bill. Those who had charge of the bill found it impossible to increase the appropriation. They were met by the argument: "All this money that we heretofore appropriated in this bill for the churches the churches have declined to take and will carry on the work themselves. Why, then, should we not save the Government so much?" That is one reason why for the first time in fifteen years the appropriation has fallen below instead of rising above the mark.

I believe this work is to be accomplished. I do not expect to have any hand in it. I do not expect, in the language of the man of the chase, to "be in at the death." But it is going on; it can not be stopped; it has gone beyond the point where it could be reversed. But it can be starved, it can be crippled, it can be postponed,

and the beneficial results put off in the distance; and the evils inseparable from this sudden transition from a state of barbarism to a full American citizenship may be felt even more than at present. But ultimately it will be accomplished. It will come within the life of some of you. During the life of most of you, perhaps, the last tepee upon the plain shall have given place to an enlightened citizenship, and to the home, with womanhood at the fireside and manhood at the threshold.

Capt. Pratt was invited to follow Senator Dawes.

Capt. PRATT. I first want to speak of one or two subjects that came before us to-day. I am in hearty accord with what Gen. Howard and Capt. Wotherspoon have said on the subject of Army officers employed as Indian agents. The Army never wanted the Indians, so far as I know, and does not want them now. The records of the War Department will show that I fought as hard as I thought was right for me to against entering into Indian service, until after having been specially assigned to it by an act of Congress, when I felt called on to continue and do the best I could. But I am more opposed to turning the Indians over to the Army because it would be only a temporary triumph for a vicious, un-American principle, directing the interests and tendencies of the Indians principally towards, and practically consigning them to, the Army for the future, and would more or less close the doors in other directions, and hence breed injustice and failure. Gen. Grant's "peace policy" failed because he farmed out the agencies to the several churches, giving them exclusive control in appointment of agents and employes, thus saying to certain tribes "you must become Catholics," and to others "you are to be Episcopalians," and to others "you must be Presbyterians," etc.

I am not going to speak of civil service. I was advised not to. It went further than that; I was importuned not to. But I want to say this: My experience in these matters leads me to other conclusions. We have heard here a great deal of praise for one particular man as Indian Commissioner, and I want to call your attention to the fact that this man was a conspicuous product of the spoils system. So, if he was really the good product these champions of civil service claim, perhaps there is something in the spoils system not so bad after all. I would like to turn loose on civil-service reform.

President GATES. Go on, captain.

Capt. PRATT. No, I will let it stand where it is and let it work out its own salvation.

President GATES. It will do so.

Capt. PRATT. It will have to radically change its character then, for my experience proves it to be a bundle of inefficiency and hindrance.

In regard to the schools and the Indians. Just think, friends, as you sit here together to-night, of the intellect, the force, the power there is in this room if brought to bear upon this question. Is there a city of any size in the United States that could not be governed more ably than it is now by the forces in this room? The Indians are probably less in number than a fourth of the people of Philadelphia; and yet we go on platforming here year after year, and with a great Indian department at Washington, and men all over the field, struggling with these 250,000 people, trying to get them into some shape that will enable them to stand shoulder to shoulder with us, and fill their places in this country. What makes it so difficult? Why is it so hard to do this small thing? I say small thing, because it is a small thing. The Indian question has to be settled individually, and not collectively; and our obtuse persistence that it shall only be settled collectively is the trouble. In this room are Indian men, some of whom were born in the lowest dregs of Indian life, and yet they are capable of fluently using our language and arguing manfully with us for their rights, and they can go out and take hold of the affairs of our civilization side by side with us, and hold their own. They are capable, civilized, Christian gentlemen.

If this condition has been reached in only one or two cases, it is sufficient to indicate that it may be repeated in all their cases. If, in addition to these, many Indians have reached this condition of advancement—and many have reached it—how weak, foolish, and silly in us not to adopt at once the simple, common-sense means by which they rose! We Mohonkites have been working on the Indian school question, and are going to make another great effort with Congress to have the school appropriation still further enlarged, hoping to lift it out on that line. Four years ago, in this room, I protested against the plan then inaugurated. I did not believe then, and from longer experience do not believe now, that the school will do it. It needs something more than that. The school is theoretical—we need something practical. The school on the reservation can be made to do a part; but that is, and will continue to be, a very small part towards getting the man into his place in civilization and as a citizen. It is like a hot-bed. It may give the seeds a start, but it can not grow cabbages. None of these capable Indian gentlemen gained their civilized ability in their tribes or near their tribes. They came far from the tribes, and utilized the appliances of our most advanced civilization. I do not know any

capable, civilized Indians who did not reach that condition in the same way; and I probably know quite as many such Indians as any person in this room.

The Indian has learned by long experience to believe somewhat that the only good white man is a dead white man, and he is just as right about it as any of us are in thinking the same of the Indian. It is only the Indian in them that ought to be killed; and it is the bad influence of the bad white man that ought to be killed, too. How are these hindering, hurtful sentiments and conditions on both sides to be ended? Certainly, never by continuing the segregating policy, which gives the Indians no chance to see, know, and participate in our affairs and industries, and thus prove to himself and us that he has better stuff in him, and which prevents his learning how wrong is his conception of the truly civilized white man. Indian youth can gain little courage to meet us by any purely Indian school experience we can give him. I do not care if we plant schools for him in our most civilized communities: if we simply keep him in school as an Indian, he does not gain that which will make him capable of filling his place as an American citizen. He must have something more than Indian school—more than school of any sort—he must have experience. I have come to know this through long and wide experiences. I have grown to believe in every fiber of me that we wrong ourselves and the Indians when we build them up as tribes, and to know that we do this when we plant our schools in the tribes, where their greatest influence is to hold the Indian to the tribe; that, by spending all our energies and efforts to keep them tribes and separate communities, we but perpetuate bureau control and prolong missionary fields, but grow up precious little of the independent manhood fiber required for success in our civilization. I believe that, for any right government purposes, tribal schools are largely a waste of public money, and that, if the schools of the United States are not good enough for the Indian, if he will not accept them, and through them come into individual contact and struggle with the other children and people of the United States, he is not deserving of our money or our school help. And there is where my friends, the missionaries, and I differ. I am not fighting the missionaries. I am simplifying their work; that is, if they care to end the job. The Indian tribes in this State of New York are just as alien to the United States and its interests as any we have. I urged the missionaries and other supervising powers that they be put into the public schools, and out of and away from the reservations. It was said that it could not be done. I said that it could be done in Pennsylvania, and that the same intention to do it would succeed in New York, and that I would take a few of them and put them into Pennsylvania schools to show that it could be done. I received a few, and them I was urged to take a great many; and I did take about 70.

Q. Did you put them into the public schools of Pennsylvania?

Capt. PRATT. Yes, sir; a good many of them. I have said over and over again to the Department that I would put a great many children into the public schools. The whole trend is toward the tribe and the West, because the missionary does not want to be disturbed in building up his separate community; and the Western politician backs the missionary by demanding that the public money be expended in his district and in the West as offset to Eastern public buildings and river and harbor appropriations. That they thus perpetuate instead of end the Indian problem is a bonanza for them.

We have had here from two great Western Indian schools the statement that they can not get the children out to work and into families and the public schools because of the hatred the whites there have for the Indian.

MR. COPPOCK. We do not want to.

Capt. PRATT. He wants to keep them tribes, that they may grow into nations. Here is the Choctaw Indian gentleman who has sung for us so sweetly, educated at Union College. His tribe has had tribal and mission schools for many years. It has also sent away a select few of its youth to Eastern institutions for education, but only to return immediately and rule the tribe. Through these influences it has grown more and more away from and in a sense independent of the United States, until it has come to assume to be the Choctaw Nation, and has grown to be a more difficult problem for the Government to deal with and settle than the wilder tribes; isn't it, Senator Dawes?

Senator DAWES. Yes; and there are five such tribes.

Capt. PRATT. Following these same influences, we are going right on to build up the same conditions in the tribes. We establish many schools among them, and thus utilize as a centralizing force what ought to be a broadening, distributing influence; and as a result we shall soon have a Sioux nation, and a very strong one, much more difficult to handle because of the pains we have taken to hold it together and strengthen it as a tribe. Then we shall go on in the same old way to create a Piegan nation, a Blackfeet nation, a Chippewa nation, and so on.

Two hundred and fifty thousand Indian people to deal with. That is all. Our missionaries and their societies forever coaxing them back to the reservations, and unwilling that any should get away. You will remember there was a talented Epis-

copal minister at Mohonk several years ago who stated that he had a white congregation over here in New York State. I urged that he should stay there, because he liked it and was satisfactory. But no. The influences that educated him demanded that he go back to his people.

If we should send all the Germans coming to us to Wisconsin, they would surely perpetuate Germany; and, if we should treat the emigrants from all other nations in the same way, we should soon have a good many problems on our hands. One of the difficult problems that Philadelphia has to deal with now is a community of about 35,000 Italians. There are always problems where we have a concentration of un-Americanized masses. To end the Indian problem, these Indian masses must be broken up, distributed, and assimilated; and this can be done without harm to them, and with great salvation to them in every way as individuals. These Indian boys and girls who are here as Mohonk guests came to Carlisle weak, helpless, and afraid of us and our civilization. Now they are healthy and clean, and are able to hold their own in the United States. There is scarcely an Indian boy or girl above 15, no matter if from the lowest Indian life, whom, after three years under Carlisle and its outing system, we can not safely turn loose in Pennsylvania, or elsewhere in civilization, with ability to take care of himself or herself. That is the end of that one problem, if we could allow it to end there. This is not theory, it is practice. We have been carrying it on for fourteen years; and I can take you to places and show you individual Indian men and women doing well, contending successfully with the industrious masses of our country.

Mr. SMILEY. Will you explain about your outing system?

Capt. PRATT. Every spring we place our children out to work and in families. We find good places for them where they will receive dollars and cents equal to the value of their labor. We have been doing this for fourteen years. We now have over 500 out every summer, and they earn a very considerable sum in the total. They earned last year \$22,000. During the winter we leave a number out in white families, who work out of school hours for their board and attend the public schools. Last winter we had above 200 out in the public schools. We get an appropriation from Congress which covers about 550; but by the aid of this outing we carried an average of 733 during the last twelve months, nearly 200 more than we had appropriation for. I have said over and over again that, if the Department will give me a thousand children on an appropriation of \$100,000 for support, I will take care of them. I will place a part of them in the public schools during the winter, and make them take care of themselves. Self-help is the best of all help. If an Indian boy has to do some of his own thinking and get his education by using his own muscle, he will value it more, and it will be of far more real service to him.

Mrs. LANDER. How are those Indians taken into the families; how do they learn home life?

Capt. PRATT. We find generally good home life, where the people will take them as their own children, to sit at the same table, and work side by side with the boys of the family, and the girls to work with the house-mother and the girls of the family. These are mostly the kind of homes we find. Talk with these boys and girls who are here about this. They have all had these experiences.

President GATES. I once looked over a pile of letters and cards received from these boys and girls on their outing, and they were exceedingly interesting.

Capt. PRATT. These children go out, then, from such homes into the public schools of the State. They work just as I did when I was a boy. My little schooling had to be obtained in that way. I worked mornings and evenings and Saturdays to pay for my board while I went to school in the winter.

President GATES. Are there many holding their own in Eastern civilization?

Capt. PRATT. Yes; some as mechanics, some as nurses, and a good many with farmers. There are both boys and girls out in the homes in the East who have practically left their Western homes. Some are orphans. I should tell you that I only look upon Carlisle and its methods as indicating one of many ways out of tribal and into American life.

Question. Are their parents willing to have their children remain in this part of the country?

Capt. PRATT. Do you suppose a boy leaves Ireland without objection on the part of the parent? Did any of us leave home without regret of our parents and urgings to come back? Such objection is natural. But, after all, to rise and amount to anything each individual must stand for himself; and he should be governed by the wisdom and the power that he can accumulate within himself as to where he should go and what he should be.

Mr. AUSTIN ABBOTT. I have listened with great appreciation and admiration to your account of your system. But the question arises, Is it practicable to bring 35,000 children away from their homes, and leave the Indians in the process of redemption without any children while the Indian children are subjected to this outing system, or should both systems be maintained? Is your own system practicable, after all?

Capt. PRATT. There should be a larger working and more helpfulness along these lines. Every Indian school should do something to help them to individually grow out of the tribe and into the wider opportunities of our American life. There should be a public sentiment in favor of it all over the country. To help the individual member to rise certainly does no violence to any family or tribe; and this plan has been helpful in all instances. Let it grow. Let the missionaries in their schools work this way instead of universally pulling back to the tribe. After a while the idea of becoming American citizens instead of Omahas and Winnebagoes may come to be like sheep getting out of a field—one finds a place where he can get out and all the rest follow.

Dr. WARD. Do the most of your pupils go back to their reservations or settle here in the East?

Capt. PRATT. The most go back to the reservations. I can not arbitrarily prevent it. Here is a good lady, now in this room, comes to me in great concern about one of my students, upon whom she has been spending her money for several years, who has not met her expectations. She has been trying to give him a college education, that he may go back and preach to his people. I had sent him home because his time was out. She did not ask me. What can I do? I would like to see that fellow sawing wood or holding a plow. If she had asked me I should have said, "Let him alone; let him make tents or shove a plane, as those did who started preaching."

Dr. MCARTHUR. How can we help now to bring about the result which you desire? I am not speaking of larger appropriations; but how can the various denominations help?

Capt. PRATT. If the churches instead of looking at a bright young Indian man and imagining they saw a preacher in him, would help him into some place in civilization to work, and then look after and encourage him a little, as my good friend, Dr. Lippincott, has been looking after my boys, calling on them in a friendly way and giving them encouragement and counsel; that would be strong, right help. Somehow it seems to me that the churches might get into their secular affairs differently from what they do with very great benefit to these people they are trying to help.

Dr. STRIEBY. What can the Santee School, for instance, do to carry out your plan? What can those in the reservation do to carry it out?

Capt. PRATT. I do not see why the Santee School, through all the influences it has to draw upon, could not send to different places in the United States individual boys and girls to grow up and be out and away from the old, and into new and better associations. This is what we want for our own; why not for the Indian? Why must the individuals rise or fall, live and die, as tribes together, any more than other people?

Dr. WARD. What would you have done with the fathers and mothers at home?

Capt. PRATT. Well, some of them ought to die off pretty soon. Perhaps I ought to give you some further experiences. I took to Florida in 1875 old men and old women. I found no difficulty in getting the old men to work. Indeed, they improved and succeeded so well that finally the working elements of that community petitioned Congress to have me stop letting them go out to work. They also learned English. What I said about Buffalo Bill is true of all Indians. If we could bring them all East, and separate them—scatter them for only a month, place them where they could see and learn our best civilization, and keep them separated, so they could not talk over nor participate in the old life—we should reach results that can not be accomplished in years by our present methods. Why nurse the old systems? Why not nurse the true American system, so potent in Americanizing all other masses?

Miss DAWES. Could you put out a large number of apprentices in mechanic arts? What would the labor unions have to say about it?

Capt. PRATT. The difficulty would be overcome by having them join the trades unions, which is now quite an American feature. Samuel Townsend, a printer, taught in our office, is in one of the largest job offices in Chicago, and has been there about a year; but he could not get a place until he joined the trades union.

About the whole 35,000 Indian children, over whom Dr. Ward, Mr. Abbott, and other New York City gentlemen stumble, I have to say that through the Children's Aid Society, during the last thirty years, New York City has gathered from her slums and permanently sent away from their parents to Western homes more than 75,000 white children. This is regarded by them as a great Christian movement. The same city receives and distributes to homes in the United States from 300,000 to 400,000 foreign-speaking emigrants annually. What mysterious influence makes the gentlemen incredulous over the distribution, in the course of a series of years, of over 250,000 Indians? Do they expect an end of the problem, or an end of the expense and bother, before there is distribution and absorption? All the past disproves it. Let them state how they think it is to be done, so we may judge which plan is best.

Gen. O. O. Howard was invited to speak.

Gen. HOWARD. I have enjoyed what Capt. Pratt has said very much, but I think it has occurred to us all that it would be impracticable to put his ideas into

thorough or universal operation. I went to Arizona in 1872, and I began there just a little of that operation. I persuaded the parents to let me have two Indian boys to bring East. I started with those boys, and they began to cry. They took on so much and their sorrow was so intense that the people along the stage route begged me not to try to take them away. At last, before reaching the border of the Territory, I let them go back to the Pima tribe. But, under the influence of a very excellent man and his wife, Mr. and Mrs. Cook, those Indians were later persuaded that there were better things in the East, and the son of the chief, Antonita, a man about 35 years old, came on with the children, and came to Hampton, and obtained as much education as he could. He was too old to learn very much, but he did the best he could. The children stayed to go through the course. Little by little that spirit of cooperation with the tribe and with Capt. Pratt and the school at Hampton will grow, and the East and the West will be brought into relationship. I think both things are necessary—the work at the East and the work at the West. We have a good deal of interest in the feeling of the parents. You can not take the children away by fiat, but little by little they will learn to enjoy this practical education that we can give. It must be a work of years in the building. The work of industrial schools is especially necessary. Is it practicable in Nebraska to establish such a school as we are carrying on at Carlisle? If you can get such men as Pratt and Armstrong, and put them in Nebraska, adverse public sentiment, if there, will speedily change and support them. I do think we must operate along that line suggested by Capt. Pratt. We ought to encourage him. He shows practical results that are very desirable. They are a demonstration.

President GATES. For years Capt. Pratt has been saying that there is but one thing to be done—break up the reservation. He was the first man to see that it is not enough to bring these boys and girls East and let them be immersed in civilization. I venture to say that his system of scattering them about in families has taught the Indians more of human love and Christianity than anything we have done for the Indians. I want to see him go a step farther, and teach us how we can help to hold them in the East. I remember Townsend, to whom reference has been made, very well. He has done wonders for his people by showing that he can hold his own in the East. We want to do much more of that work, and before Capt. Pratt leaves to-morrow I hope he will tell us how to hold these people here. I want now to ask Commissioner Morgan to tell us of his impressions.

Gen. MORGAN. Gen. Howard said there might be an industrial school established in Nebraska. Let me say that a school has been in existence there for many years, and it is an admirable school. They have a large farm, a fine dairy, a poultry-yard, shoe shop, harness shops, wagon shop, tailor shop, and all that. I visited it last fall and found it in excellent condition. When I spoke in the chapel, a thousand people crowded in. They came on excursion trains long distances, which shows the interest of the people in the school. Western sentiment is enlisted.

We need an increase of school appropriations. The question is asked, "How many children are there to be educated?" No man can tell accurately. I think it safe to say, however, that there are about 33,000 Indian children available of school age, if you leave out the 5,000 New York Indians and the 67,000 of the five civilized tribes, for whom the Government makes no provision. Not more than about three-fourths of these children can be enrolled in the schools. In round numbers provision needs to be made for not more than 25,000. I give that as the result of a great deal of thinking and observation and figuring. How many are in school? Four years ago, June 30, 1889, the number was 16,000. It ran up to over 21,000 June 30, 1893, an increase of over 5,000 in four years. So I estimate that there are not more than 4,000 who need to be reached until we have a whole generation of Indian children in the schools. Some are still unprovided for. Where are these? There are very few Navajo children in school. There are from 15,000 to 18,000 of those people, with a school population of perhaps 3,000, and not more than 150 or 200 of their children are in school. Few of the Southern Utes are in school. The chief problem to-day is to secure the attendance of the Navajos, the Apaches, and the Utes. The attention of the country should be directed largely to securing the attendance of those children not now in school. As to the appropriations, it was in the year 1889 \$1,364,000. It ran up to \$1,842,000; the next year to \$2,291,000; the next year to \$2,315,000; and this year it is \$2,243,000. How was that large increase secured? It was because the Commissioner of Indian Affairs believed in it, and lost no effort by day or by night, week in and week out, month in and month out, until the matter was accomplished. Men and women who believed in it joined him in it. Speeches were made, articles were written, petitions were circulated; and the matter was kept before the public, and urged upon Congress, until year by year the increase went up till it reached a magnificent sum. We had the strong support of Senator Dawes, who believed in it with all his heart. I tell you that this public sentiment must crystallize in the Indian Office, and find expression by the Commissioner; because, when the members of Congress go to the Indian Office and see that the

importance is keenly felt there, they will feel that public sentiment requires such appropriations.

All the public sentiment that you will bring to bear on Congress will not accomplish much unless the Commissioner of Indian Affairs is enthusiastic in it. Senator Dawes has alluded to the decrease of \$75,000, and has given a reason for that decrease. I have no doubt that the reason he gives has weight. I happen to know, however, that there were other reasons which made that decrease. The first was that, finding I was not to administer the office and was not responsible for it and could not control it, I had not the power with the committee when I went before them to ask them for a suitable sum. I protested against a reduction, but I was a "back number," and my words had no weight. One member set himself to economize, to cut off here and cut off there at every point possible. We asked for 350 pupils for Chilocco, but they limited the number very unwisely to 250. I believe it is possible within three years more, if it were done intelligently, earnestly, and persistently, to put every available Indian boy and girl into school to fit him for citizenship. Then we should have an entire generation brought within these institutions of learning, and within a short time and at a comparatively slight increase of the appropriation. We ought not to stop until that is accomplished and we have made provision for every Indian boy and girl to have an education. I believe that our duty is not to the perishing old men and women, not to a generation destined so soon to die. Our duty is to the new and rising generation, the young boys and girls, the future Indian-American citizens. I would ignore the tears of mothers and the protests of fathers; I would ignore the threats of chiefs and the plots of Jesuits and put these children into school and keep them there until they were prepared for American citizenship. This can be done; it should be done. It will not be done under the present régime.

PRESIDENT GATES. In a war with the Apaches a baby boy was captured who was offered to a traveling photographer from Chicago in exchange for a pony. As he had not a pony he bought this boy for \$30, and took him to Chicago and placed him in the public schools. There the boy distinguished himself by the excellence of his work. He afterward studied in the school of pharmacy and in the medical school of Chicago. He is now a resident physician of the great Carlisle school, with its 700 students. I have pleasure in introducing him to you, Dr. Montezuma.

DR. MONTEZUMA. As a representative, a most unpromising specimen, of the Apaches I entered Chicago twenty-two years ago. It was about the time that Gen. Howard was on the trail of my father. Since then I have had the grand chance of standing side by side with the white man's son in gaining a liberal education. I have had four years' service as agency physician in North Dakota, Nevada, and Washington. I am now at Carlisle. This experience has afforded me a full chance to come face with my people. Therefore the views that I may express here are convictions derived from the most intense personal interest, personal observation, and study. The reservation is a demoralizing prison, a barrier to enlightenment, a promoter of idleness, gamblers, paupers, and ruin. If you were to isolate your children on barren soil, away from any civilized communities, among the ignorance and superstition of centuries would you expect them to be cultured and refined? Could you put them among idlers, beggars, gamblers, paupers, and make them industrious and self-supporting citizens? No. Rather you would place them in the midst of the most refined, cultured, and educated communities among English-speaking people, where they might see all phases of civilized life, not for five years only, but for all their lifetime. Five years of schooling is not education enough for an Indian boy any more than for a white boy. To accomplish their civilization compulsory education is necessary for the Indian, not on reservations, not near them.

If the choice of my life had remained with my father or mother or myself, I should not have been here to-night. Ignorance and the very lowest depths of an uncivilized life would have been my fate. You are sympathetic and philanthropic. Your sympathy and philanthropy are misused, when directed to teaching on the reservations. Your effort should rather be to open those reservations, people them with settlers, so that the Indians may have the example of good white men, and in this way bring in the light of civilization. Teach the Indians particularly to earn their own bread in God's appointed way, by the sweat of the brow. That means liberty, manhood, and citizenship. You do wrong in undertaking to cancel your obligation to the Indians by giving them large money annuities, food, etc., taking away the need of persistent effort and holding them in pauperism. Against that I protest. Help the weak and feeble, but do not administer to idleness. It is not climate or civilization that is killing my people; it is the bondage of ignorance. Your duty is to educate them and their people how to live in a better way. They must be surrounded by that which is the highest and purest in our two races. Carlisle knows how to accomplish this through her motto, "From barbarism into civilization and citizenship." In behalf of the downtrodden races for whom I speak, and as a member of one of those tribes who look to you for help and instruction, I say with

the woman of old, "Entreat us not to leave thee, or to return from following after thee; for whither thou goest we will go, and where thou lodgest we will lodge; thy people shall be our people, and thy God our God."

MEMORIAL ADDRESSES.

The following resolution in memory of Gen. S. C. Armstrong was offered by Gen. Morgan:

SAMUEL CHAPMAN ARMSTRONG.

This conference desires to put on record its appreciation of the life, character, and work of the late Gen. Samuel Chapman Armstrong, Christian, soldier, philanthropist, patriot.

He was born of missionary parents in the Hawaiian Islands in 1839. He grew to manhood under the wise training of his noble father. In 1860 he entered the junior class of Williams College, graduated in 1862, having enjoyed the inestimable privilege of being molded by Dr. Mark Hopkins. He entered the Union army as captain in the 125th New York Volunteers, and served with distinction through the war. He organized and commanded several regiments of negro troops, and received the rank of colonel and brevet brigadier-general. In 1866 he was placed by Gen. O. O. Howard, the commissioner of the freedman, to take charge of ten counties in Virginia, with headquarters at Hampton. In 1867 he was instrumental in founding Hampton Institute, and remained at the head of it till his death, in 1893, a period of twenty-six years. His history is written in the records of an institution that has wrought powerfully for the uplifting of the negro and Indian races.

His simple faith in God, his unselfish devotion to duty, his enthusiasm for humanity, his lofty patriotism, his magnetic power over men, his sagacious leadership, marked him as one of the great men of the century.

We miss his inspiring, genial presence and his wise counsels; but we treasure his memory, and rejoice that his triumphant work will endure to bless mankind, and his illustrious career remain as a model of imitation to those who aspire to worthy careers. The truly noble are those whose lives are dedicated to the service of their fellow-men.

Rev. Theodore L. Cuyler, of Brooklyn, seconded the resolution in the following words:

Dr. CUYLER. This dear old room is full of memories—memories of happy hours, memories of holy-minded men and women. Clinton B. Fisk is with us yet; and that superb President of the United States, who had steel in his true, honest heart is with us now as he was with us a year ago, his memory bleaching out whiter and whiter every day.

There is another gracious presence here. I hear the voice of Armstrong ringing out over this table to-night. Sixty-one years ago Richard Armstrong, born on the banks of the Susquehanna, went as a missionary to the Sandwich Islands, became minister of public instruction and president of the board of education there; but the best thing Richard Armstrong ever did was to give the world his boy Samuel to be the educator of two races on this continent. It was very natural that that youth should go for his education to the old college with the missionary haystack right by it—that old college that is celebrating its proud centennial this very week under the shadow of old Greylock—and that Mark Hopkins should have stamped his image and his superscription on that young man's heart. During the civil war it was quite in the order of a wise Providence that he should be assigned to the command of negro troops. His dead hand leads the whole negro race to-night, with the Indian coming up on the right flank.

About five and twenty years ago God set Armstrong at his life-work at Hampton; and, just as Mary Lyon's seminary is the mother of all schools of highest Christian education, Hampton was the pioneer and pattern of the schools at Carlisle, Tuskegee, and all similar schools for the education of the negro and of the red man. Armstrong's keynote was this; the salvation of the Indian and the negro race depends on Christian education; and his method of education was helping the boys to help themselves, and the aim of education was character, *character*. Down there they manufactured manhood. He was the apostle of work. When a lady came once to ask advice, what she should do with her son who had the misfortune of a great inheritance, Armstrong said to her, "Madam, if your boy had been born a negro I would set him to work; and that would be the making of him. I do not know what you can do for him now." Every year, when we wanted to be inspired in my old church in Brooklyn to work for the Indian or for the negro, we always sent for Armstrong.

The last time I saw my beloved friend was last year at Saratoga. He called on me. His shattered frame came hobbling into the room, leaning on a crutch. He was a caged eagle. There he stayed and talked. "I want to be at my work," he said;

"I must be at my work, I must be at my work." I said to him, "My brother, God will take care of your work; you have done enough now for a crown that an archangel might envy." Armstrong burst into tears, crept into his coach, and rode off—rode off toward home. He lingered a few months down there at Hampton; and, when the sweet breath of June began to fan his thin, withered cheek, he was translated to his resplendent crown.

He said a little while before, "My creed is in one line—'Simply to Thy cross I cling.'" God be thanked that is the creed that will bring us all finally with him into glory! He told them, "Bury me here among my boys." And they laid him down soaked with tears among his negro and his Indian boys, down there at Hampton. He sleeps where he would sleep, among those whom he loved and who loved him to the very core of their hearts. He said very modestly, "Do not build over me any monument." Oh, he knew that he had been building his own monument for five-and-twenty years—a monument that will outlast generations.

Let me say, as I close this simple heart tribute to a man I so loved, the time is coming when two races—the race whose hands the Almighty made the color of iron and the race whose color the Almighty made the hue of copper—will join together; and there will be no marble in Vermont or Carrara that will be too white to bear the name of that man who, next to Abraham Lincoln, was their greatest benefactor, the ever-beloved, heaven-honored name of Samuel Chapman Armstrong.

President GATES. Those of us who had occasion to talk with Gen. Armstrong know how much he trusted that tried yoke-fellow upon whom the responsibility of shaping and carrying on that work has now descended. The last days of Gen. Armstrong were very beautiful. I asked Mr. Frissell to speak to us of him. He said that, instead of saying anything in his own words, he will let us hear something from Gen. Armstrong himself.

Mr. FRISSELL. I have in my hands a paper which contains a few words that were left by Gen. Armstrong, to be opened after his death. It is a memorandum of some of his wishes, but they seem so full of his spirit that I thought it might be pleasant to read them here to-night. He says:

MEMORANDA.

Now, when all is bright, the family together, and there is nothing to alarm and very much to be thankful for, it is well to look ahead, and perhaps to say the things that I would wish known, should I suddenly die.

I wish to be buried in the school graveyard, where one of the students would have been put had he died.

Next, I wish no monument or fuss made over my grave, only a simple funeral service, without sermon or attempt at oratory—a soldier's funeral.

I hope that there will be enough friends to see that the work continues. Unless some one makes sacrifices for it it can not go on. A work that requires no sacrifices does not count for much in fulfilling God's plan. But what is commonly called sacrifice is really the best natural use of one's self and one's resources, the best investment of one's time, strength, and means. He who makes no such sacrifices is most to be pitied; he is a heathen, because he knows nothing of God.

In the school the great thing is to pull together; to refrain from hasty, unwise words and actions; to unselfishly and only seek the best good of all; to get rid of workers whose temperaments are unfortunate, whose heads are not level, no matter how much learning or culture they may have. Cantankerousness is worse than heretodoxy.

I wish no effort of a biography made. Good friends might get up a pretty good story, but it would not be the whole truth. The truth of a life usually lies deep down; we hardly know it ourselves. God only does; I trust his mercy. The shorter one's creed, the better. "Simply to Thy cross I cling," is enough for me.

I am most thankful for my parents, my Hawaiian home, my war experience, my college days at Williams, and for life and work at Hampton. Hampton has blessed me in so many ways. Along with it have come the choicest people in the country for my friends and helpers, and then such a grand chance to do something directly for those set free by the war, and indirectly for those who were conquered; and Indian work has been another great privilege.

Few men have had the chance I have had. I never gave up or sacrificed anything in my life, have been seemingly guided in everything.

Prayer is the greatest power in the world. It keeps us near to God. My own prayer has been most weak, wavering, inconstant; but it has been the best thing I ever did. I think this a universal truth. What comfort is there except in the broadest truth?

I am most curious to get a glimpse of the next world. How will it all seem? Perfectly fair and perfectly natural, no doubt. We ought not to fear death; it is friendly. The only pain that comes at the thought of it is for my true, faithful wife and blessed, dear children; but they will be brave, and, in the end, stronger.

Hampton must not go down. See to it, you who are true to the black and red children of the country and to just ideas of education.

The loyalty of my old soldiers and of my students has been an unspeakable comfort to me.

It pays to follow one's best light, to put God and country first, and ourselves afterwards.

S. C. ARMSTRONG.

HAMPTON, VA., *New Year's Eve, 1890.*

President GATES. What can we say after such words, except that we pray to have the same spirit dwell in us?

Mr. H. O. Houghton then presented the following resolution, prepared by the chairman of the executive committee:

"It is the sad duty of this conference to record the loss we have suffered in the death of one of our most helpful and earnest friends, Rutherford B. Hayes. Of his distinguished service as soldier, as governor, and as President of the United States, we may not speak except to say that upon no President since our civil war has the burden of such difficult problems come, and no public servant has ever retired from office with a nobler record of faithfulness and purity. When he left public life, he did not consider his public duty done. From that hour he devoted his whole time to the causes of philanthropy. In him the Indian, the negro, the prisoner had an active friend. He was placed at the head of important organizations that had practical work to do for these classes. With him patriotism and philanthropy went hand in hand, and to them he gave eloquent words and wise counsels. He was one of the most helpful and earnest members of these, our conferences, and we recall how warmly he spoke at our last meeting of the duties we owe the Indian, and of the services of those who have championed his cause. We can offer no truer example to our youth than that of this noble man, who, while he received every honor which his State or his country could give him in war and in peace, cared little for honor and cared much for service."

Mr. HOUGHTON. One year ago a small party was riding down this mountain in the early morning, and they whiled away the time with conversation, anecdote, and repartee. We parted at the foot of the mountain, some to go east and some to Chicago with President Hayes. We found him cheerful and lovely, interested in the work he had been engaged in here with us. As we sit here to-day, his presence comes up to us as he appeared only a short twelve-month ago, little realizing that we should never see him again in this life. President Hayes was interested always, not only in the negro, but in the Indian. Who can tell how much the influence and the character of such a man have done to shape and help the work we are doing here? There was no place in life that he did not adorn. Public office to him added nothing to his laurels. He adorned and exalted every office which he filled. We can safely hold up his example for the imitation of every young man in this great Republic.

President GATES. From long and close relations with him, Senator Dawes is best fitted to speak to these resolutions.

IN MEMORIAM OF HON. R. B. HAYES.

Senator DAWES. I wish it were in my power to command words that were a fitting tribute to the public and private worth of President Hayes. I have known him intimately from the time he first entered public life when he came to Washington as representative from the State of Ohio after having won a most honorable record in the war for the Union. It was my good fortune to sit at the same table with him during a considerable portion of his service in the House. He left Washington and the service of the nation to preside over the government of his State, where he won such reputation for ability in administration and so much the respect and love of all the citizens of the State, that he was selected by the political party to which he was attached as their candidate for the highest office in the gift of the people of this country. He came back to Washington as President, and the friendship of former days was renewed, and the personal intimacy which was so delightful and charming when we were in a common service suffered no impairment when he had risen to the highest possible honor in the gift of the American people.

His service as President of the United States had many features of striking and marked distinction, such as are found in the record of no other President. The circumstances under which he assumed the office never had a parallel, and it is to be hoped that the difficulties and perils which surrounded him may never recur in the history of this country. No President of the United States had before been elected by the narrow margin that placed him in that chair, nor had the title of any other President been determined by any such law as placed him there. And no man, I venture to say that it is the common judgment of the American people of all parties now looking back upon those times, no man with less of discretion and acknowl-

edged honesty and sincerity of purpose, as well as devotion to the good of his country, could have been—under the passions and strife and bitterness of party politics—placed as he was there, and command, as he did, the acquiescence alike of political friend and political foe. And that, too, without a ripple of disturbance in the public mind or outbreak of passion in the party press of the country. Those who felt that another had been chosen in that place, nevertheless, felt that the crisis had been safely passed by the placing of a man of the highest possible purity of purpose in that position; and they acquiesced.

His administration was marked by a purity that, without disparagement of any other, has hardly been found in the history of the country. During it all there was not a breath of scandal, and during it all there was no criticism which passed beyond that of honest difference of opinion as to policy and the political principles upon which government ought to be administered. Its foreign policy commanded the respect of the nations of the earth. Its home administration also commanded the due respect and approval of the people of the country. Disturbances which had come to be serious and chronic in some parts of the country were calmed and quieted; and troops which, till the coming of his administration of public affairs, had been marching to and fro with bristling bayonets to preserve the public order and maintain the rights of the citizens, were safely withdrawn from States up to that time in ceaseless unrest.

This conference and those devoted to its purposes may well be reminded that under his administration the policy which has gathered you together year after year, and enlisted your noble efforts in a great work, was inaugurated. To his administration are you indebted for Carlisle and for the first Indians taken to Hampton; and the beginning of all that has been accomplished through these and kindred instrumentalities was with not only the approval but the active support and cooperation of President Hayes.

As has been said, when he retired from office he did not feel that he had retired from the service of his fellow-men. He devoted himself in his retirement, and while he was enjoying the respect and love and commendation of his fellow-citizens throughout the broad land—he devoted himself in such opportunities as he could reach out and take hold of to the work of making better his fellow-men. And, when He who rules the destinies of man had so shaped the life of this citizen of the Republic as to conclude his work here, the book of his life was folded, and his record was left as an example for the instruction and the encouragement of all men in public life that, if they may not command the talent and the power of this man, they can at least leave a record of sincerity and honesty of purpose, a fidelity to public trust, an earnestness in the work committed to them, such as this our friend has left as his legacy and as his monument.

How little we know of the path before us! However it may be with others who were here one year ago, you know that I can not forget the generous and kind words he uttered here in commendation of what he thought I had done. Who then—least of all, our friend or I—could have predicted that I should have been called upon here in my feeble way to tell you what impression his example had made upon me, and what I thought was a fitting tribute to such a public life as his already closed?

The ancients inscribed on a monument erected in honor of one of their illustrious men these words, *Cujus negotium, an otium gloriosius incertum*. It is uncertain whether he was more illustrious in his public service or in his private life.

So with our friend. Rich as is the inspiration of the example which he has left to us of his public service, the loveliness of his character and the sweetness of his temper and the daily beauty of his private life, as well as his noble work, shine out to cheer and to bless, and, I trust, to improve, the lives of those who knew him as I knew him.

President GATES. And now we must turn from this view of the past with the memory and inspiration of these friends in our hearts.

Adjourned at 10:30 p. m.

FIFTH SESSION.

FRIDAY MORNING, October 12.

The fifth session was called to order by the president at 10 o'clock, after prayer by the Rt. Rev. W. D. Walker, bishop of North Dakota. Bishop Walker was then invited to speak.

Bishop WALKER. Whenever I come to the East, I am asked by a great many people whether the Indian, when he is brought under the influence of Christianity, remains true, whether he really becomes a civilized man. I was very glad to hear one of the speakers deny that it is the custom of the Indian, when he returns, to go back to his old ways. It is true that, as a rule, he does not.

I am much in sympathy with what Capt. Pratt has to say about schools in the East, but I am also an advocate of reservation schools. I feel that it is essential to bring education right to the wigwam door. It is necessary that we should not tear from their mothers' bosoms the young people. I tell you an Indian mother has a heart as well as any white mother has a heart. Because they have red skins it does not follow that they have no affection. I believe in compulsory education on the reservation while the reservation lasts, and we can not abolish it to-day. It must stay for a time. I am an advocate of these grand schools in the East. Six weeks ago I was on a reservation where about 100 men and 90 women had gathered for the sake of worship. Standing before those people as their teachers were two young men educated at Hampton and two educated at Carlisle. Two of them were lay preachers. Two young men from Carlisle were the leaders of the music, and they led it beautifully. Why was it that they were standing there? Because, having gone back from those schools where they had been so well trained, they said among themselves, "It is not right that we should be here and not do something to elevate our people." The most of the people about them knew nothing of the Christian religion. That is the work being done by some of the young men who come from the schools in the East. I think it is a good thing to send some of them home again.

People say to me, "Isn't it a fact, Bishop, that the Indian will remain an Indian, and will not be civilized?" I went into a trader's store one day, and there were eight Indians in line, leaning over the counter as they do in New York State. I said to the trader, "What are those men chewing?" "Bishop," he replied, "they are enjoying the best kind of spruce gum!" I thought that was an advance in civilization. That is not all.

Whenever an Indian council is held, they sit on the ground in a circle; and perhaps during the whole night previous they are engaged in caucusing, determining who shall be the speakers and what subjects they shall introduce. That is an advance toward civilization.

I find a great many other things in which they have made progress. A little squaw—I was forbidden to use the word "squaw;" for Indian women are now to be looked upon as women and wives, and I respect that feeling—a little Indian woman was standing in a wigwam on one occasion, and I was conversing with her through an interpreter. Other women were present; and I observed that many had their faces painted with lines of red and green and blue, rather picturesque. I was so imprudent as to comment on it to the interpreter, when a pretty little Indian woman asked what remarks I had made. The interpreter said I had commented on their use of paint, and thought how very extraordinary it was. "Oh, well," she replied, "I do not know but that it is just as pretty as the paint and other things used by our pale-faced sisters." I had no answer to that. While I was standing there two or three of these women brought in pots that were seething and boiling over. I asked what they were cooking. They said it was dead dog. I made my comment on eating dog; and another woman said, "I do not know that that food is any worse than some of the food eaten by our white friends, those slimy things you call oysters." I thought that rather a philosophical criticism.

Now, in reference to their advance in Christianization. I find that these people are as true to their faith as any white people I have ever met, when they have been truly converted. I have had that experience again and again. I have known them to make great sacrifices for their religion, to go almost to death for it. They are also willing to make sacrifices of their property for those in need. I stood in the presence of 150 Indians for a service with them about a year ago. I had an interpreter with me, and I had the privilege of baptizing a large number. Of course, some of them had picturesque names. It may not be out of place to mention one of them here. One that I baptized was named Mary Mercy His-tail-rattles-walking. I presume the father had killed a rattlesnake that trailed along as he walked, and rattled. On that occasion I was surprised at the earnestness of the people, and at a statement made to me by a man, who said, "I would like to show you the result of these people's religion." He called my attention to a log hut, well built and shingled. Living in that building was a very aged man, blind, childless, wifeless, who was in misery. The young Indians who constituted this congregation saw his suffering and sorrow, and resolved that they would make the rest of his life comfortable. Their means were small, but they built this home. One gave a door, another a window, another a table, another a chair; and all combined to feed him from day to day. That is what I call practical religion. These people did it by themselves. No missionary had prompted it; but they did it because, as followers of Jesus Christ, they believed they ought to love their brethren, and help to comfort them in every way they could.

Rev. H. B. Frissell, of Hampton, was invited to follow Bishop Walker.

Mr. FRISSELL. It is a great pleasure to be here. I want to express my appreciation of the chance to come up on the heights. We have to do a good deal of work in the valleys, and it helps us to get up here sometimes where there is peace. The

early part of this summer, when it looked pretty dark after Gen. Armstrong died, Mr. Smiley asked me to Mohonk with some students; and it was very cheering to go away as we did with a thousand dollars from here, and a thousand more from Minnewaska. That is the sort of thing Mr. Smiley is doing all the while; and I want to express the thanks of Hampton for all that he has done, not only for that school, but for other institutions like it.

It seems to me that one great advantage we gain in coming to this conference is the chance we have to compare different experiences of work for the Indians. I was sitting on the piazza beside Capt. Pratt, when a gentleman came up, and said, "You two do not fight, do you?" Capt. Pratt said, "No, we do not fight, because we work on different lines." I think it is true that every great school ought to have some peculiar line of work of its own. I am sure we all appreciate what Capt. Pratt said about the outing system. Gen. Armstrong always spoke of that as one of the greatest things that had been done for the Indian. He never failed to speak of Capt. Pratt's work in that respect. We have just brought back to Hampton eighty Indians who have been on the farms in New England.

But there are other lines of work at Hampton, other lines in the schools in the West; and I think each one ought to try to do the work for which that school is particularly fitted. The thought which has prevailed at Hampton is that of doing a missionary work, not merely collecting these students from their homes, but of training them, so that they should go back to their homes, and become centers of light and civilization and Christianity. We have often illustrated the characteristic work of Hampton by a starred map of the United States. All through the South where our colored students are at work, and now in the West where the Indians are, there are little stars that indicate where we are sending graduates. These stars represent centers of light and civilization and Christianity. We think at Hampton that it is a good thing to draw these people out from the mass, and, after we have given them good ideas, to send them back, so that they may draw the others up. Some of our graduates from Hampton went back to the Omaha Reservation. They were helped by some ladies from the East. They were placed on the western border of the reserve, where the land was good; and there they put one or two model homes. Boys who had learned carpentering went back there, and with their own hands built one or two houses. Then they secured nice farms. The wives of these young men, who had also been at Hampton, fitted up the interior of those houses, and showed the people how they could live. What has been the result? The result has been that a large number have come out from the old life of barbarism, and have come into the new life, and have settled down among these young people and have homes of their own. That seems to be teaching that is worth while. This is carrying out the very thought that Capt. Pratt has of bringing Indians out from reservation life. We have sent out young people into the West who have settled near reservations. They have shown their Indian brothers and sisters what was possible in the way of trade. Some of them have become successful merchants. Of course, in addition to that, there has been the work of which Bishop Walker has spoken. I think this missionary idea is a good one.

At Hampton we have started a Dixie hospital—a training school for nurses, and we are training the young people in that line. If they become nurses, they can show the girls what can be done, and that is worth while. We have already sent out some educated physicians.

I want to ask for support along a special line of training. Two years ago this conference dwelt upon the necessity of advanced education for selected Indian youth, and there was some talk about raising a fund which should go to assist those who wanted to pursue higher work. Hampton has been trying to do that work for some years. We have put some students through our normal school, and then sent them to normal schools at the North. The United States Government made it possible to get \$167 a year for some of these Indians. We sent one girl to the Framingham normal school, where she was trained to be an excellent teacher. She is at the Santee school now. I have a letter in my pocket from Washington which states that it will be impossible to help any more students over 18 years of age. I wish the conference would express its opinion about that. If the Government can not let us educate Indians over 18, then this sort of work which I consider most important must be stopped. Permission was received from Washington to bring certain picked scholars from the West. Our agent went and selected them; but the order came saying we must stop, and that those over 18 could not be brought.

I wish to say a word also in regard to another matter. We have thought that this great State of New York ought to take care of its own Indians, and it ought. But the trouble is none of the States do it. That is why the care of the Indians has come to the General Government. I hope there will be more and more pressure for an industrial school for the Indians in New York. But what are we going to do in the mean time? The Secretary of the Interior has decided that we can not take any more New York Indians at Government expense. Dr. Hubbell, of Buffalo, has the

New York Indians on his heart, and he is working for them; and, when a few days ago the Government refused to send us ten Indians from New York, he found a generous friend in Buffalo who made it possible to bring them to Hampton for a year. Whenever he has had a chance to work for them he has done so. I think there is no class of Indians that need help more than the New York Indians. Their very contact with civilization has been a curse to them. They are shut up by themselves just as the Italians in the great cities are shut up by themselves. What are you going to do for them? I do not know, unless you bring out a number of them to Carlisle and Hampton, and let them get some idea of trades, and then send them back again; or, if they do not go back to the reservation, let them go near. There is one of our boys who learned a trade and went to Syracuse to a large machinist's where he has been earning four or five dollars a day right along. He is an object lesson to the whole Onondaga tribe. Others have done extremely well in other occupations, some in the electric works. A large number have learned trades. Indian boys and girls that do that and come to a better life urge that better life on the young people whom they meet when they go back. Every one counts as an influence. Until New York gets some provision for the Indians this ought to be done. Why should not this conference press upon the Secretary of the Interior the desirability of sending to Hampton or to Carlisle such Indians as shall seem to be most promising?

President GATES. It ought to be done; we ought to urge it. Bishop Hare has sent a report of the work among his Indians. Mr. Welsh will read extracts from it.

The following are extracts from Bishop Hare's letter:

"Much, I know, has been said of the tendency of the educated Indian 'to return to the blanket'; and of course, as in school work everywhere, one meets in Indian education with grievous and flagrant cases of non-success. Nevertheless, as a matter of fact, any careful observer who should travel through the Indian country would have his attention attracted by a large element totally distinct in its bearing and appearance from the old Indian life; and, should he inquire what is the history of the young people who thus attract his attention by their appearance and by the work they are doing in the churches, schools, offices, and shops, as teachers, catechists, preachers, apprentices, clerks, etc., he would find that they are persons who have had the benefits of education in the mission or Government schools.

"In mission work I know of no field which yields richer results. In the mission of which I have charge—it is but one of several—there have been redeemed from heathenism thirteen men now clergymen, seven men now candidates for holy orders, and nearly fifty who are catechists and helpers, the whole number of communicants being over 2,200. The offerings of our native Christians have increased year by year, since we began to make systematic efforts in this behalf, from \$585 in 1881 to \$4,109 in 1893. There are forty-eight societies of Indian women, branches of the Woman's Auxiliary; and they reported last year contributions to the amount of \$2,210.

"It will be seen that there is a firm basis for Christian effort; and, assured of this, we can both intelligently and hopefully consider some of the difficulties which confront us and the demands which the present state of the Indian seems to make upon his judicious friends.

"First. It must be admitted that there is a strong tendency in the Indian to settle down into a dull, unaspiring, indolent life. Hence it seems of the first importance that they should not be left to the complete management of their affairs, their agencies, churches, schools, etc., but that earnest and able men and women of the more advanced race should largely retain places of responsibility and leadership.

"Second. The Indians, even when they mean well, have not generally attained high and strong moral character. Their resolution gives way, and a depressing sense of moral feebleness settles down on them. Hence they need many factitious helps and guards which more enlightened and advanced peoples have laid aside. Especially should they be protected against the liquor traffic and the hasty sale of their possessions. Theories of liberty must be adjusted to ignoble facts.

"Third. Let me premise that there should be no antagonism between reservation Indian boarding-schools and those conducted outside the Indian country. For myself, I hail with warmest satisfaction the boarding-school work for Indian youth, which is attracting so much attention and commendation at Hampton, Carlisle, and elsewhere. Reservation schools should gladly learn from the excellent management of those schools whenever they can, and should do all in their power to make those schools and reservation schools mutually helpful as they ought to be, and not rival, much less antagonistic.

"If, then, I venture to draw attention to some errors to which the education of Indians at the East is especially liable, I trust I shall not be misunderstood. I admit that education in the Indian country is certainly open to much criticism.

"It seems to missionaries among the Indians that the Indians come back from Eastern schools somewhat overeducated, too much accustomed to special attention and flattery, too little inured to the hard facts of life, and filled with too great a

sense of their own importance and of the value of their services. Of course, criticisms of this kind sometimes spring from an ignoble and vulgar dislike that an Indian, who has been low down, shall reappear well dressed and better off than those of another race who once thought themselves above him; but the criticism is made by wise friends, also, and should be entertained. One of my Indian clergy, a man of great good sense, remarked at a conference of missionary workers, when I asked for an expression of opinion upon this question, "If the Indian boys who go East have less to do with old *maids* and more to do with *men*, they may do better." I question whether those who in their own country will have to be content with a straw tick, wood fires, common washtubs, etc., should, in their earlier lives, be accustomed to nothing but woven-wire mattresses, steam radiators, patent washing-machines, and all modern conveniences. Nor should anything be done which will lead the ordinary Indian student to suppose that he will be able in his own country to command high position, or that he can secure a salary of six or seven hundred dollars per annum, when such services as he can render are worth in the market only a dollar and a half a day.

"I hail with satisfaction the fact that not a few students from Eastern schools are now doing excellent service in the mission work under my charge; but I can not shut my eyes to the fact that many have sadly disappointed us because they returned with extravagant expectations.

"INDIAN CITIZENSHIP.

"Fourth. In the matter of *citizenship*, also, we may hurry on too fast. Knowledge of the English language, familiarity with the ways of civilization, the habit of independent action, progress among the Indians slowly, though really. But without these the bestowing of the right of suffrage upon Indians means merely the handing them over to the party, or its representatives, which can give them the biggest treat or pay them the most money. The experience of Mr. Herbert Welsh is quite like my own. In a late report regarding a body of civilized Indians he writes: 'Agent Y. told Mr. Roosevelt and myself very frankly that he had no difficulty in getting the Indians (who have exercised the privilege of the franchise for some years past) to vote the Republican ticket at a recent local election. By signifying his wishes to a few leading men the agent readily controlled the vote of the others. He quite took our breath away by the frankness of his declaration, and it was quite evident that he saw no impropriety in his own conduct, and possibly the question might be seriously asked by some, Wherein lies the impropriety? has not the agent a right, as a citizen, to counsel fellow-voters? To which the reply would be, "No, not in the case of Indians under him, and certainly not where he volunteers the advice, since by so doing he virtually puts them under compulsion to do as he wishes; for in numerous ways he can, as their agent, make them feel his displeasure if they refuse. This the Indians well know.'"

"MONEY INSTEAD OF GOODS.

"It has long seemed to me that more decided steps should be taken towards paying Indians what the Government owes them in money instead of goods; for

"(a) Indians will be despised as paupers as long as, instead of going to an office to get pay, they go to a Government warehouse to receive the Government dole of rations and annuities. Suppose the pensioned soldier was forced to receive goods instead of money!

"(b) Goods are not easily divisible and convertible. The Indian must take rations, whether hungry or not; shoes and clothing, whether he needs them or not; and, as a matter of fact, he often trades them off to white settlers for articles he wants at the moment at ruinous sacrifice. Give him cash, and he could divide it up and buy whatever he wanted.

"(c) Giving the Indian money would change his status before the white man, as giving the negro the musket changed his status. They who have money to spend are generally thought good neighbors, and they who have none the white man generally wants out of the way.

"(d) Money is easily recognized as being or not being of proper form, amount, etc.; but who shall tell whether a certain suit proffered the Indian answers to the description "one good suit of clothes?" Must a suit to be "good" be of cotton or wool? Cost \$5 or \$10? And is the agreement fulfilled if an Indian who weighs 300 pounds is forced to go off with a pair of trousers made for a man who weighs 100? and a coat suited to a man who weighs 200? Those who have witnessed what is called "an issue" have seen strange misfits.

"The evils which cash payments are generally thought open to would be removed if the payments were made, not annually in one large sum, to chiefs and headmen, but to individuals or heads of families, and to them in small amounts, monthly or quarterly. Foolish expenditures, of course, would be made at first. We all spend

money foolishly at first; but the Indian, like other immature persons, would, by using money, learn how to use it."

Mr. WELSH. It is very important that the public sentiment of the people of the United States shall be aroused and guided to effect definite results. It should be impressed upon the Executive and upon Congress that the work for the Indians must be helped forward. This has been our object, and this has been our general method of work. The discussion, as it is centered in Philadelphia, has been in this direction. We have felt that the most important branch of its work is Mr. Painter's work in Washington. By his constant visits to reservations and his knowledge of facts he has been able to effect very great results in legislation and with the Executive. We have circulated more than 300,000 copies of our pamphlets in all parts of the country. The subject has been presented in churches and in halls throughout the country; and we have been instrumental in helping forward the laws, both the enactment and the execution of good laws for the Indians, and the general policy advocated by this conference. I will simply say that it has been our policy in the past, and shall be our endeavor in the future, to use the admirable suggestion marked out by Dr. Abbott, and by some means to stimulate the newspapers of the country and to guide public sentiment to press our ideas upon Congress and the Executive. If Dr. Abbott's plan is carried out, no society in the country will be more glad than the Indian Rights Association to aid in that great work.

A paper entitled "A phase of progress in Indian education" was read by Supt. Coppock.

A PHASE OF PROGRESS IN INDIAN EDUCATION.

[By Benjamin S. Coppock.]

At the time of the discovery and early explorations of this country, the red man was found to inhabit the entire Atlantic coast line. As colonies increased in numbers and strength, spreading toward the interior, the Indian reluctantly retreated. As he was driven against the mountain barrier furnished by the Appalachian system, various expedients were used to solve the Indian problem.

In some places the red hand of war was raised against him. In Pennsylvania the peaceful Quaker and Moravian tried to live as neighbor to the Indian, intermingling with him in community. In Virginia some effort was made to educate, civilize, and citizenize him. William and Mary College was founded with open doors, inviting him to its instruction. In New England Dartmouth College was founded and endowed to aid in the instruction of Indian youth. In the Carolinas, Georgia, and Florida the Indian sturdily held his reservation until a later generation. In the long and bitter struggles for the possession of this continent between the Spanish, Portuguese, French, and English peoples, the Indian for three centuries was unfortunate in taking the weaker side and going down in defeat with the defeated. The single exception was the Six Nations of New York, siding with the Americans; and they still remain on their reservations of early times.

In the progress of States and the march of civilization breaking over the Alleghanies the Indian has gone down in a hopeless struggle to death, or has yielded his possessory right in the land which he has occupied, to take up some such right in other lands not required for the immediate use of the white man. The more powerful tribes secured a treaty and land patent rights to reservations in the Indian Territory. The land occupied by many other tribes became valuable from the improvements of settlements about it; and the Indian rights thereto have been relinquished for money and annuity consideration, in addition to another piece of land further west.

The occupancy of the domain of the United States has made this kind of disposal of the Indian at the approach of civilization impossible. What next? Frontiersmen, railway magnates, statesmen, philanthropists, and Indians have asked, "What next?" A study of maps of reservations, of titles relinquished and acquired, of treaties made, kept, and broken, has developed, and is rapidly developing, a consensus of opinion, balanced in justice, tempered with philanthropy, and urged by wisdom, which says the next step is, off the reservation, on to the homestead, out of the tribe, into civilization and citizenship, from that on to the ballot box, the neighborhood church, with the stir and thrift of public highways, villages, newspapers, and American ideas.

In the progress of events connected with the settlement and development of the country which have marked the conflicts with and removal of Indians, including the many treaties made with them, we find that the Indians have yielded the most of their domain to the incomer from across the water, but have acquired \$30,203,900.52, invested in interest-bearing funds, and, in addition, each year a considerable amount of clothing and subsistence supplies, with annual cash stipulated treaty payments and certain other civilizing agencies, such as schools, blacksmiths and iron, mills and millers, and other aids to instruction in the white man's way of gain-

ing a support. When we consider the amount of land yet held and the annual income and support afforded the Indian as the result of treaties, he need not be considered poor. Interest on funds and treaty payments afforded them in 1891 the handsome income toward support of \$1,511,244.21.

Two hundred thousand Indians, enrolled in the various tribes of our country, receive no direct support from the Government; and many of them are cultured and living in comfortable homes, while only 57,000 receive the whole, or a part, of their maintenance from the Government.

A careful survey of the treaties, of the condition of the Indians, of his changed surroundings, his ability or lack of ability to care for himself, has led many to the conviction that it is impossible in the light of justice of mercy, to the struggling weak, to keep the treaties in their form; moreover, the right of adjoining settlements and ingathering civilization urge that it is impossible to keep them intact in perpetuity. The records in all history show that treaties have given place to subsequent treaties. Perhaps, while Great Britain has any domain in the New World, we will be making treaties with her. One treaty is fulfilled in another. So with our dealings with the Indians. The spirit and final justice of all treaties may, perhaps, well and wisely be fulfilled in one more agreement, which may declare all Indian tribes wards of the Government, incapable of making war or treaties, and securing to every family a homestead and to every Indian his pro rata of tribal funds and property, disbanding tribes and breaking reservations, leaving only individuals and homesteads. Then take his children by compulsion and educate them, make them American citizens, and leave them with the same duties, privileges, and responsibilities, the same honors and opportunities, of every other landholder and citizen.

The trend of events has been in this direction; the elements of the problem have been not only Indians with an extensive domain and States with outreaching settlements, but modifying influences among the Indians themselves. The Army, the trading posts, the missionary, the written language, the "squaw man," the half-breed children, the frontiersman, the lack of game, the ingress of railroads, the training of children in school, have all helped to modify the practical question of Indians being longer Indians among us. I may consider briefly the educational side of civilizing influences, as made effective through the Government schools.

In colonial times Congress made appropriations for the education of Indians at Dr. Wheelock's school, now Dartmouth College; the next Congress (1776) provided for ministers and schoolmasters to live among the Indians. The war of the Revolution followed. The Indians took side against the colonists. The work of missionaries and schools ceased. The hand of war rested heavily upon the red man as well as the white man. With the loss of the British cause the natives lost almost everything except engendered feelings of bitterness, distrust, and hatred.

Indian education at the expense of the Government, as we now know it, had its first appropriation in 1870. Previous to this time all schools were supported by treaty funds. Not to exceed \$20,000 per year were used for educational purposes from 1870 up to 1877, when \$30,000 was appropriated, followed by \$60,000 in 1878, \$75,000 for 1879 and 1880. In 1881, or twelve years ago, only \$85,000 was appropriated by Congress from general funds for the education of the Indian youth in the United States.

The appropriation has steadily increased by \$200,000 to \$300,000 a year until we had in 1891 the respectable sum of \$1,842,770 for educational work. A large per cent of this was used in the purchase of land, erection of buildings, purchase of stock, repair and equipment of old buildings, and assumes more the form of an investment than of an expenditure.

Fifty-four, the number of day schools in 1882, was increased to 126 in 1892, while the average daily attendance was raised from 1,311 in 1882 to 3,745 in 1892. The 71 boarding schools, with average attendance of 2,755 in 1882, is increased to 149 schools and an average attendance of 12,442. The attendance at all schools, day and boarding, ten years ago (1883), was 4,042, and the total average attendance last year was 14,968. This includes both Government and contract schools, the latter of which takes more than one-third of the number. The 2 training schools in operation ten years ago have been increased to 20, with an average attendance last year of 2,980 pupils.

A view of the past gives interesting help in a study of present conditions and future needs. In a few remarks I will confine myself to Oklahoma, or the old Indian Territory, which includes the Indians of that region, except the five civilized tribes.

This vast country, this promise of a future State, is a converging point for the conflicting energies of the restless, indomitable, heroic frontiersman. As I write I see from my window at booth number nine, by the school farm, 16,000 home-seekers. This new country gets also the releases of penitentiaries, the deliveries of jails, the uncaught outlaws from many States. The more thrifty Indian has his horses, his harness, his property stolen.

As by magic the thousands come, as by magic the Indians by agreements have

taken allotments and sold their surplus lands. Millions of acres have been relinquished. Old reservations are no more. The Cheyennes and Arapahoes, the Kiowas and Comanches, the Caddoes and Wichitas, the Shawnees and Pottawatomies, the Sacs and Foxes, the Iowas and Kickapoos, the Pawnees and Tonkawas, have recently taken, or agreed to take, their lands in severalty; and their surplus land has or will become part of the public domain, and by homesteading will, with the Cherokee Outlet, become the possession of American citizens.

The red, the black, and the white man are thrown together. In a sense, each are in settlements neighbors of each other. In most instances, the Indians have selected the best lands as to soil, water, and timber. Those who seem prepared for allotment stay on their own land and make more or less effort at improvement, while others live in tents, move about, depend on issues, annuities, money payments, and begging for a living. Many white people in these communities subsist practically without work. They will divide with the Indian as long as the Indian has anything to divide. The lower classes of Indians and whites become partners or companions in gambling, drinking, loafing, and subsisting without work and without thought or care for the future.

A natural question is, Are the allotments to Indians and opening of reservations proving a success? I do not know. I notice a sad lack of honesty and much demoralization among white people. With thousands of honest settlers there is a vast crowd of professional "home-seekers" that have been and will be in each grand rush. They are a blight on a community. They like to live in wagons or tents and move about. One man remarked the other day that Jane (his daughter) ought to get a home, for she had been in seven races for land. I suppose she will race until the last reservation is opened for settlement.

I think many Indians are like these white people—allotments or anything else is a failure for them. It may be a good thing to give them allotments and let them work or drift. Of course, they will drift. The fittest and the meanest will survive. The next class above these rent their claims to a white man. And this year, especially among the Kiowas, the white renter often lives at the expense of the Indian—lives in a tent, and don't know how; and in many instances the tenant white man's family is idle, unkempt, filthy, compared with the tidy tepee of the landlord Indian. Another class of Indians are looking into the future. They send their children to school, they farm, they raise gardens, they keep stock, they work, they husband their resources, and they make an honest and a commendable effort to take care of themselves. These can be helped. By the aid of their children they can be saved, and their children can be taught (many of them) to take care of themselves.

In our work at Chilocco everything bends to home-building. Our pupils are from tribes who have taken allotments. I make vigorous effort to attach them to their future homes. They are all promised from our nursery apple, peach, pear, cherry, and plum trees, and grapevines, when they are ready for them. Pupils are encouraged to use their money in fencing and in breaking up a few acres of prairie. Older boys are sent out at needed times to look after their work, to plow their land and to sow wheat, to make hay, and to build fences. Their outings help them to help themselves, and to stimulate their relatives in work; and then the boys return to school for additional aid and training. With the cooperation of Indian agents, Chilocco ought to follow up its pupils, and carry its spirit and methods and helpfulness upon the allotment and into the homes they make, enabling a good per cent of them to become industrious, self-supporting citizens.

Now, in view of all classes of Indians and all conditions of the country and people, what can be done? First, use present facilities and agencies to fit all Indians for allotment; second, keep and get Government employes who are thoroughly civilized, not changing too often; third, let interested families with a missionary spirit, who can stand the downward strain of the frontier, take homes in Indian communities and earn a living while helping to develop the community, without trying to do too much except by example; fourth, do something, be quick, move, the frontier is not leisurely waiting.

Gen. T. J. Morgan reported that a home has been established near Fort Sill, Oklahoma. A lady has given \$750 to build a chapel. A society has built a residence, and pays the salary of a man and wife. Another society supports two ladies.

A paper on "Indian depredation claims," by Gen. Colby, was read by Mr. Garrett.

INDIAN DEPREDAATION CLAIMS.

[By Gen. L. W. Colby.]

Mr. President, Ladies and Gentlemen: The history of Congressional legislation upon the subject of Indian depredations commences almost with the existence of the nation, and a brief consideration of the earlier laws is deemed valuable for a proper understanding of the present statute.

The first remedial act was passed by Congress May 19, 1796. The general object of this act, as indicated by its title, was to promote trade and commerce between the States and the different Indian tribes, and preserve peace upon the frontier. It provides, however, among other things, a remedy for depredations committed by Indians upon the whites, and by whites upon the Indians. The fourteenth section contains a provision, in substance, that if any Indian or Indians belonging to any tribe in amity with the United States should come across the boundary line in any State or Territory, and there steal or destroy property belonging to any citizen or inhabitant, or commit any murder, violence or outrage, that application should be made under the direction of the President of the United States, to the nation or tribe of Indians for satisfaction, and that the amount necessary for such purpose should be deducted, upon due proof of the amount of damage, out of the annual stipend which the United States was bound to pay to the tribe to which the offenders belonged, the Government in each instance guaranteeing to the party injured an eventual indemnification, providing the injured party should not violate the requirements of such act by seeking private satisfaction or revenge.

The next Congressional legislation upon this subject was an act approved March 3, 1799, which was but a reenactment of the former statute with some minor changes.

The act of March 30, 1802, reduced the time for making satisfaction from eighteen months to one year, changed the provisions of the law in some other respects, but left the section applicable to Indian depredation claims substantially the same as under the prior law.

The act of June 30, 1834, extended the remedy to depredations committed within the Indian country, retained the guaranty by the United States to the party injured of eventual indemnification, but limited the time within which the claim was to be presented to three years after the commission of the injury. It also contained a provision that, in case no annuity should be payable to such Indian tribe or nation, the amount of the claims should be paid from the Treasury of the United States.

By a Congressional act approved February 28, 1859, so much of the act of June 30, 1834, as provided that the United States should make indemnification out of the Treasury for depredations committed by Indians, was repealed, providing, however, that the same should not be construed so as to impair the obligation of the Indians to make indemnification out of their annuities.

On July 15, 1870, Congress passed a general law that no part of the appropriations made to pay annuities due to or to be expended for the care and benefit of any tribe of Indians named therein should be applied to the payment of any claim for Indian depredations, and that no claim of that character should thereafter be paid without special appropriation therefor being made by Congress.

By the act of May 29, 1872, it was made the duty of the Secretary of the Interior to prepare and publish such rules and regulations as he might deem necessary for the presentation of claims arising under existing laws or treaty stipulations for compensation for Indian depredations and the degree and character of the evidence necessary to support such claims. He was also required to investigate such claims, and report to Congress at each session thereof the nature, character, and amount thereof, whether allowed by him or not, and the evidence upon which his action was based.

An act approved March 3, 1885, appropriating \$10,000 for the investigation of certain Indian depredation claims, directed the Secretary of the Interior, in expending said sum, to cause a complete list of all claims filed in the Interior Department which had been approved in whole or in part and remained unpaid; and, also, of all such claims as were pending and not yet examined, on behalf of citizens of the United States, for depredations chargeable against any tribe of Indians by reason of any treaty between such tribe and the United States, including the name and address of the claimants, the date of the alleged depredation, by what tribe committed, the date of the examination and approval, with a reference to the date and clause of the treaty creating the obligation for payment, to be made and presented to Congress at its next regular session thereafter. And the Secretary was empowered, before making such report, to cause such additional investigation to be made and proofs to be taken as he might deem necessary to enable him to determine the kind and value of all property damaged or destroyed and by what tribe such depredations were committed. His report was also required to include his determination upon each claim, together with the names and residences of the witnesses and the testimony of each, and also what funds were then existing or to be derived, by reason of treaty or other obligation, out of which the same should be paid.

By an act approved May 15, 1886, Congress appropriated \$20,000 for continuing the investigation and examination of the Indian depredation claims authorized by the act of March 3, 1885, but required that the examination and report of the Secretary of the Interior should include claims, if any, barred by the statute of June 30, 1834, such fact to be stated in the report.

The act of March 2, 1887, upon this subject was an appropriation of \$20,000 for continuing the investigation and examination of the Indian depredation claims

originally authorized by the act approved March 3, 1885, upon the same provisions and restrictions as the act next preceding.

The foregoing is a summary of the Congressional legislation upon the subject of Indian depredation claims prior to the act. It will be observed that the examination and investigation of such claims was confined to the executive departments of the Government. Provision was made for findings and allowances, investigations, and the taking of proofs; but there was no real judicial determination of the matters to be considered, and no authority for the entry of judgments. The awards or allowances by the Secretary of the Interior, or other officers, were not binding upon the claimants, the Indian tribes, or Congress.

The act of March 3, 1891, entitled "An act to provide for the adjudication and payment of claims arising from Indian depredations," makes a radical change in the laws upon the subject of Indian depredations, especially in regard to the remedies, and is a departure from all preceding Congressional action. This act confers upon a branch of the Judiciary Department, the Court of Claims, jurisdiction and authority to inquire into, and finally adjudicate, all claims for Indian depredations of the following classes, namely:

First. All claims for property of citizens of the United States taken or destroyed by Indians belonging to any band, tribe, or nation in amity with the United States, without just cause or provocation on the part of the owner or agent in charge, and not returned or paid for.

Second. All cases for Indian depredations which have been examined and allowed by the Interior Department.

Third. All such cases for Indian depredations as were authorized to be examined under the act of March 3, 1885, or the subsequent acts.

Fourth. All just offsets and counterclaims to any claim of either of the preceding classes which may be before such court for determination.

Section 2 of this act provides that all questions of limitations as to time and manner of presenting claims are waived, and that no claim shall be excluded from the jurisdiction of the court because of not having been presented to the Secretary of the Interior or other officer or department of the Government: *Provided, however*, that no claim accruing prior to July 1, 1865, shall be considered by the court, unless the claim shall have been allowed, had been or was pending prior to the passage of the act, before the Secretary of the Interior, or Congress, or before any superintendent, agent, subagent, or commissioner authorized under any act of Congress to inquire into such claims.

Section 4 provides for service of the petition of claimant upon the Attorney-General of the United States, upon whom is imposed the duty of appearing and defending the interests of the Government and Indians in the suit. It provides that any Indians interested in the proceedings may appear and defend by an attorney employed by them with the approval of the Commissioner of Indian Affairs, and also provides that all unpaid claims which had theretofore been examined, approved, and allowed by the Secretary of the Interior in pursuance of the act of Congress of March 3, 1885, or subsequent Indian appropriation acts, shall have priority of consideration by the court, and that judgments for the amounts therein found due shall be rendered, unless either the claimant or the United States shall elect to reopen the case and try the same before the court, in which event the testimony in the case given by the witnesses and the documentary evidence, including reports of department agents therein, may be read as depositions and proofs, and the party electing to reopen the case shall assume the burden of proof.

Section 5 provides that the court shall determine in each case the value of the property taken or destroyed at the time and place of its loss or destruction, and, if possible, the tribe of Indians by whom the wrong was committed, and shall render judgments in favor of the claimants against the United States, and against the tribe of Indians committing the wrong, when such can be identified.

Section 6 provides that the amount of any judgment so rendered against any tribe of Indians shall be charged up against such tribe, and be deducted and paid in the following manner:

First. From annuities due said tribe from the United States.

Second. If no annuities are due or payable then from any other funds due said tribe from the United States arising from the sale of their lands or otherwise.

Third. If no such funds are due or available then from any appropriation for the benefit of such tribe other than appropriations for their current and necessary support, subsistence, and education.

Fourth. If no such annuity, fund, or appropriation is due or available then the amount of the judgment shall be paid from the Treasury of the United States: *Provided*, That any amount so paid from the Treasury of the United States shall remain a charge against such tribe, and be deducted from any annuity, fund, or appropriation before designated which may hereafter become due from the United States to such tribe.

Section 7 contains the provision that all judgments of said court shall be a final determination of the causes decided and of the rights and obligations of the parties thereto, and shall not thereafter be questioned, unless a new trial or rehearing shall be granted by said court or the judgments reversed or modified upon appeal.

Section 13 provides that the investigation and examination in the Interior Department under the provisions of the acts of Congress in regard to Indian depredation claims shall cease upon the taking effect of this act.

This act of March 3, 1891, does not apparently create new rights or causes of action to claimants for Indian depredations, but changes the remedy and the venue, and provides a new and different forum. It requires a judicial investigation and judgement rather than a departmental examination and finding, as in the former legislation. The laws entitling claimants to relief or giving them a cause of action, are to be found in the acts of Congress prior to the statute of March 3, 1891, and the claims are those arising from depredations committed from time to time since the passage of the first act upon the subject, May 19, 1796.

The property for the taking or destruction of which actions have been commenced varies with the times and localities in which the depredations occurred, and these cases afford a very interesting field for research to attorneys engaged in the litigation. Suits have been brought for the loss of husbands, wives, slaves, steamboats, mills, gold coin, Bank of England notes, dwelling houses, fences, a head of hair, a sky-blue horse, a mouse-colored mule, stock of all kinds, machinery, household goods—in fact nearly everything produced by nature or art during the century of our nation's progress.

The actions brought under this law, both in numbers and amounts involved, compose the most important class of cases over which the Court of Claims has been given jurisdiction. Up to August 1, 1893, there had been 9,706 suits commenced in the Court of Claims for damages arising from Indian depredations, and in these the aggregate amount claimed is \$37,533,374.15. There have been judgments rendered in and a final disposition had of 751 of such actions, in 453 of which the judgments were in favor of the claimants and in 298 of which judgments were in favor of the Government and the Indians. The aggregate amount of the judgments in favor of claimants is \$931,391.45. In these the amounts of the original claims aggregate \$1,707,938.50. The original claims in the 298 actions in which judgments have been rendered in favor of the defendants aggregate \$1,385,247.90.

It thus appears that the original claims for Indian depredations which have been adjudicated in the Court of Claims under the act of March 3, 1891, aggregate \$3,093,186.40, and that the difference between the amount of such claims so adjudicated and the amount of the judgments rendered in favor of claimants is \$2,161,794.95.

The judgments rendered in favor of claimants in Indian depredation cases prior to July 1, 1892, aggregate \$479,067.62. Of these judgments the amount of \$815 was chargeable against the Osage Indians, and was paid directly from the funds of such tribe without special Congressional action being had. Provision was made by Congress by an appropriation of \$478,252.62 for the payment of the remainder of the judgments which had been rendered prior to July 1, 1892.

The judgments rendered in favor of claimants in Indian depredation cases since July 1, 1892, aggregate \$452,323 83, and for the payment of these no appropriation has yet been made by Congress.

The judgments rendered in favor of claimants, with the exception of 8 cases, are upon claims which have been examined, approved, and allowed by the Secretary of the Interior under the act of March 3, 1885, or other Indian depredation acts. These were actions, with few exceptions, entitled to priority of consideration by the court under section 4 of the act of March 3, 1891, and the claimants were entitled to judgment for the amount therein found due, unless either the claimants or the United States elected to reopen the case.

The judgments in favor of the defense represent in many instances distinct classes of claims, and are really adjudications in certain test cases selected for the purpose of judicially settling the question applicable to such classes. In view of the importance of these decisions some of the classes may be mentioned.

The following six cases brought against the Bannock and Pi-Ute tribes of Indians have been decided in favor of the defense. The decisions therein are directly applicable to more than 200 still pending, which involve nearly \$2,000,000. They are also applicable to all claims arising out of the Bannock Indian war for depredations committed by the Bannock, Pi-Ute, Snake, or other tribes of Indians engaged in the hostilities of 1878 in Idaho, Oregon, and adjoining States, commonly known as the Bannock Indian war: No. 3104, John Dixon; No. 3105, Marks and Wollenberg; No. 3106, Stilley Riddle; No. 3107, Ann Short; No. 3622, J. R. and Enos Dixon; No. 6568, Henry C. Wilson.

The cases of M. B. Welborn, administrator, No. 3584, and Samuel C. Daniel jr., administrator, No. 3141, two cases against the Creek tribe or nation of Indians, have been decided by the court in favor of the defense. These decisions are directly

applicable to 162 suits pending in the Court of Claims, as well as to each of the 1,003 claims, aggregating \$1,272,722.20, examined by the Creek commission for depredations occurring during the Indian hostilities of 1836 in Alabama, Georgia, and Florida, generally known as the Creek war of 1836.

The Court of Claims has decided in favor of the defense in the action of Jesse L. Adams, No. 1416, brought against the Pitt River tribe or band of Indians for depredations committed in northern California in 1858. This decision is directly applicable to some 20 cases of like character still pending, and also to all other actions brought against the Pitt River tribe and other Indians for depredations committed in that section of the United States during the hostilities of 1858.

The case of James S. Valk, coexecutor, etc., No. 475, brought for depredations committed by the Rogue River tribe of Indians in Oregon, in 1856, has been decided in favor of the defense. The decision therein is directly applicable to several hundred cases pending in the court for losses that occurred during the general Indian war of 1855-'56, in which not only the Rogue River, but the Umpqua, Klickitat, Yakima, Cow Creek, Shasta, and other tribes were engaged in a general uprising against the whites, which extended from California to Puget Sound. Not only so, but the decision on the subject of citizenship is applicable to many thousand cases brought under the first class, defined in section 1 of the act of March 3, 1891. The question of citizenship as an essential requisite to claimants' recovery has also been decided by the court in the cases of Soren Anderson, No. 5355, and Hosford and Gagnon, Nos. 3912 and 3913.

Briefs and arguments on behalf of the Government and Indians have also been prepared and filed in other cases, representing distinct classes of claims, which have not yet been passed upon by the court, but which, from their importance, are deemed worthy of special mention. The following have been selected as test cases from 2,940 claims, aggregating \$2,458,795.16, arising from the hostilities of the Sisseton, Wahpeton, Medawakanton, and Wahpakoota bands or tribes of Sioux Indians in Minnesota in the year 1862: No. 3856, Matthew Wright; No. 3683, Abner M. Darling, administrator; No. 4476, Jerome J. Getty.

The following were selected as test cases from 73 claims arising from the hostilities of the Rogue River tribe of Indians in Oregon, known as the Rogue River Indian war of 1853, on which \$15,000 was paid to claimants, upon the awards of the Rogue River commission, by the express terms of the treaty with the Indians entered into September 10, 1853: No. 964, Edward B. Myer, administrator of John Anderson; No. 277, Edward B. Myer, administrator of Thomas Frizzell; No. 272, Edward B. Myer, administrator of Pleasant W. Stow; No. 1420, Elizabeth Ross, administrator of John E. Ross.

The cases of Alvin C. Leighton, Nos. 817 to 822, involve not only the settlement of important questions bearing on the opening of allowed cases under the act of March 3, 1891, and former Congressional acts, but are also types of numerous claims against the confederated tribes of Sioux Indians for losses arising during general Indian hostilities from 1865 to 1868 in Wyoming, Dakota, Colorado, and Nebraska.

The decision of the case of George H. Giddings, No. 3873, requires a construction of the act of March 3, 1891, upon the statute of limitations. It is an action in which judgment is asked for over \$200,000; and it is also important as a representative of many other claims arising from hostilities of the Apaches, Navajoes, and other tribes of Indians, occurring from 1855 to 1862 in Texas, Arizona, and New Mexico.

The case of James Martin, administrator of Frank McCoy, No. 3616, is for depredations committed in Idaho and Oregon in 1866. The claim is against the Snake tribe of Indians; and the decision therein will be applicable not only to suits brought against such tribe but also to those brought against other Indian tribes in that locality during the time mentioned.

The case of Joseph Loranger, administrator, No. 7931, is one of a number of claims for losses occurring in 1812 and 1813 from the depredations of the Pottawatomie and other tribes of Indians allied with Great Britain during the war with the United States. The decision of this action involves not only the question of the liability of the Government for the loss of private property taken by the public enemy in time of war but also the question of the application of the rule of *res adjudicata* to the findings and judgments of the Court of Claims in Indian depredation cases prior to the passage of the act of March 3, 1891.

The case of L. D. Philbrook, No. 1559, is one of a number pending against the Blood and Piegan tribes of Indians for depredations committed in Montana by members of Indian tribes domiciled in the British possessions. The case of Lewis I. F. Iaeger, No. 1108, is for depredations committed by the Yuma tribe of Indians in Lower California, outside of the territorial jurisdiction of the United States. The question of the citizenship of Mexican Indians, who became subjects of the United States under the treaty of Guadalupe Hidalgo, and of their tribal liabilities, is also involved in the latter case.

The following have been briefed and argued as test cases, selected from a number

of claims for depredations committed by members of Chief Joseph's band of non-treaty Nez Percé Indians during the Nez Percé war of 1877 in Idaho and Montana: No. 923, William M. Wolverton, administrator; No. 2811, Stone and Roush; No. 6010, Shoup and Glendenning.

The cases of the Northwestern Stage, Transportation and Express Company, Nos. 1068-1074, involve the question of the right of recovery and the citizenship of a corporation organized under State law.

The cases of Amanda M. Fletcher Cook *et al.*, No. 5072, and Lewis B. Gillett *et al.*, No. 2346, require, among other things, a construction of section 1086 of the Revised Statutes of the United States in regard to corrupt practice, or attempts to practice fraud against the United States in the proof, statement, establishment, or allowance of any claim for Indian depredations under the act of March 3, 1891, or prior acts of Congress. In the former case claimant asks judgment for \$106,295.

Upon the decisions of the court in the foregoing test cases depends the liability of the Government to respond in damages to the amount of many millions of dollars. It is believed, however, that in each of the actions named the legal principles announced by the court in other cases already determined will relieve the Government and Indians from all liability in these several classes of claims.

In the following cases, decided in favor of the defense, claimants' counsel have given notice of appeals to the Supreme Court of the United States or filed motions for new trials in the Court of Claims: M. B. Welborn and others against the Creeks; John Dixon and others against the Bannock and Pi-Utes; James S. Valk against the Rogue River Indians; and Penny and son against the Sioux.

In the case of Joshua Gorham, No. 4514, against the United States and the Kiowa and Comanche tribes of Indians involving the liability of the Government for depredations committed in the winter of 1866 in Texas, a dismissal was entered against the defendant tribes of Indians but judgment rendered against the Government. A motion for a new trial in the Court of Claims has been filed on behalf of the Government, and the case is waiting argument thereon at the next term of court.

The appropriations provided by Congress for the defense of this class of actions for the fiscal year ending June 30, 1892, were \$25,000, and for the fiscal year ending June 30, 1893, \$35,000. The amount appropriated for the current fiscal year is only \$22,500.

An examination of the act of March 3, 1891, to provide for the adjudication and payment of claims arising from Indian depredations discloses the fact that there is no provision whatever for service of process upon the defendant tribes of Indians, the only service contemplated being upon the Attorney-General, although the law provides for the entry of judgment against the Indians as well as the Government, and for the payment of such judgment out of the tribal funds. There are grave questions which arise as to the constitutionality of this part of the law. The authority of Congress to confer upon the Court of Claims power to render a personal judgment against any tribe, band, or nation of Indians, even with service of process, is questioned by many lawyers. The legal effect of such judgments, rendered without service of process, upon the tribal funds has not yet been judicially determined. It would seem that the Constitution of the United States, which prohibits a person from being deprived of life, liberty, or property without due process of law, should be held as applicable to Indians; and this important question will have to be determined in the final settlements had between the Government and the several tribes of Indians for the moneys and trust funds held in the Treasury of the United States. It was decided by Judge Dundy, in the district court of the United States for Nebraska, in the case of the United States, *ex rel.* Standing Bear *v.* George Crook, brigadier-general of the Army of the United States, that the word "person" in the Constitution means human being, and that the Indian is a person. This express guarantee of the fundamental law of the nation is just as necessary for the Indian as the white man; and, according to the general principles of jurisprudence announced in all courts and all countries, a judgment without service of process upon the person charged is absolutely void and of no force.

Where there are treaty stipulations with the Indian tribes which authorize the payment of claims for depredations committed, doubtless the Government, without any judicial determination, might be authorized to pay the claims, and charge them up against the funds of such tribe; but it is extremely doubtful if Congress has the power, without the authority of such treaties, to pass a valid law, making the funds of the tribe liable for the depredations committed by individual members thereof. In no case should judgments be charged up against the trust fund of the Indians unless expressly authorized by treaty. Unless clearly stipulated otherwise, this money should be left for the support and education of the Indians.

Most of the injuries for which actions are brought were committed by the ancestors of the present generations of Indians, and it seems peculiarly unjust to them that their funds should be taken to pay for the misdoings of their forefathers.

The Government should carry out its agreements and promises to both citizens and Indians in good faith. It should pay the legitimate claims of all persons to whom it promised eventual indemnification; but it should only charge up and deduct from the trust funds of the Indians claims for such losses as are clearly authorized by the express terms of the treaties. Where there is no provision or reservation in the treaty with the Indians for money to be taken out for losses from depredations, such action should never be had by any branch of the Government. Good faith on the part of the nation, as well as common honesty, prohibits the payment of this class of claims out of the trust funds without the full knowledge and consent of the Indians.

These funds have been placed in the Treasury of the United States, under the sacred stipulations of solemn treaties, to be used for the support, education, and civilization of a people who are acknowledged to have many characteristics worthy of preservation and adoption by the present dominant race. National good faith will not permit their diversion to other purposes, and the adjudications upon legal principles administered in the courts for centuries are in accord with the requirements of good faith. Let Congress legislate for Indians as it does for white men; let the laws for all be executed alike; let our courts interpret the statutes without regard to condition, color, or race, having in mind the rights of man as guaranteed by the Constitution and vouchsafed by the eternal principles of natural justice, which are the foundation of all law, and there will be no danger arising to the funds sacredly set apart for the education, civilization, and enlightenment of the remaining representatives of the former noble and powerful races occupying the territory now inhabited by the most civilized nation of the world.

An address on Depredation Claims and on the General Progress of the Laws was made by Mr. Austin Abbott, LL. D.

Mr. ABBOTT. Your committee have asked some legal opinions from me; and if, for a moment, I am regarded as standing in the relation of an attorney, let me say what a pleasure it always is to have clients who desire nothing but justice.

As time is short, let me proceed at once to the subject of depredation claims. Some of you will remember that five or six years ago I suggested, as a question of great importance, what was to become of the twenty-three or more millions of dollars which the Federal Government now holds as trustee for those various tribes. The question is complicated by the fact that it depends, not on one simple trust instrument that can be read in five minutes, but in numerous treaties and provisions of statutes, filling volumes, which would take days and weeks, perhaps months, to master, and then, with the most thorough and careful examination, presenting problems which with great difficulty could finally be solved. It can not be dealt with by one broad sweep of the pen. It must be attacked, if at all, in detail.

Let me say a word as to the sacredness of these trust funds. That sentiment is very dear to your hearts. I have not hesitated to express the conviction that, while the funds are sacred to Indian uses, there is not this sacredness in the obligation of the United States as to the methods of applying these funds, and for this reason: The contract which a treaty embodies is something more than a contract. It is an arrangement with a sovereign power; and, whatever trust that power may have assumed by these treaties toward 250,000 Indians, that is only a smaller fact in the greater fact that the nation is a trustee of the sovereign powers of the government for the whole people, for the Indians and all; and the generations that are past could not, by these treaties, make the Government part with this power of sovereignty of government for all the people, Indians included.

Therefore, the only way to reconcile the trust which the Government holds for all the people with the trust of these millions which, according to the terms of the contract, are to be applied in annuities and rations, is not to insist on the specific applications which are inconsistent with good government; but, on the other hand, to apply the same funds, or full equivalents, to the same work by other and better methods and subject to the right and duty of good government. We must apply the principles of equity which are, of course, applied every day in regard to smaller contracts. The contract shall not be broken. Its object shall be subverted. The funds shall be sacredly applied. But if times have changed, and the situation also, and it is imprudent to apply them in the language of the bond, they shall be applied in some other way that answers the purpose, or the trustee who does not fulfill it to the letter must respond in damages, and make good the loss wherever he departs under necessity from the terms of the trust in respect to form.

Now, this is made more plain when we say that those who contract with the Government contract with a party that can not be sued. The Government may grant you a tract of land, and covenant with you that you and your assigns shall enjoy it exclusively forever, and the next year it may come and take by right of eminent domain a strip right through your land, notwithstanding the contract, because the Government is not merely a contracting party but, as Government, has the power of sovereignty for the good not only of yourself but of all the people. But the

Government must respond in damages and make compensation for the strip of land which it has granted you and has taken away.

These depredation claims began in 1796, almost one hundred years ago, and statutes have been passed allowing the claims, each successive statute—there are ten—opening the door a little wider. This last act is remarkable.

In the first place, the white man's claims are subject to no limitation. If a white man or woman is injured in a railroad accident an action for recovery of damages has to be brought within one or two years. This act lets in against Indian trust funds claims that are twenty, twenty-five, almost thirty years old. There is one that was presented in 1838. That is not white man's justice. It is not the justice we get.

President GATES. You do not mean it is any better justice than we get, but the contrary.

Mr. ABBOTT. It is better for the claimant but not so good for the Indian.

Now let us revert to our principle, one law for all.

One question I would like to put to the business committee is here, whether this statute should not be amended. For nearly all the claims of white men upon white men, or Indians upon white men, there is a short limitation. Your claim must be presented promptly, or it is barred by lapse of time. That is called a statute of repose. The Indians are entitled to a statute of repose, if any one is. The courts of equity have a way of putting a quietus on stale claims. The chancellor, if he finds an old claim twenty or thirty years old, says: Why was not this presented before? The fact that it has not been is enough reason to decide against it. The statutes should be so amended as to prescribe a short limitation, or, if not, at least so that the Court of Claims should be required to apply the doctrines of equity to stale claims upon the same principles as against claims on us.

Out of the claims thus far examined, more than half have been wholly rejected; and out of the other half more than half the amount has been disallowed. The whole amount of claims thus far passed upon is four times what could be justly allowed.

You would like to hear of the present status of the Indian before the law. The law is supposed to be a fixed thing. In reality, law is growing. It is like the glaciers that Agassiz discovered to be really in motion. Everybody before supposed they were fixtures; but he observed the rate of growth, measured it, and showed us that glaciers are vast rivers of moving, flexible, self-adjusting ice. Now, the law is just such a stream of justice, imperfect, rude, but here and there improving upon its past and readjusting itself to the growing conception of human rights. Since we first met, it has been slowly adapting itself to administer justice to the Indian.

As to the allotted Indian there is a difference of opinion as to whether it is wise to have the restriction of twenty-five years on his sale of the land that has been allotted. The question has been raised whether that provision ought not to be abolished. You remember the story told by Mr. Cornelius last year with reference to that. He owned land which he could not use nor lease nor sell. I observe, when the same problem comes home to our common life, there is a difference of opinion among white people as to whether the law ought to hamper the property of children spendthrifts, or whether a father ought to be allowed to tie up his property, so that a child can not dispose of it. Some think he ought to, and some think not. Others think that the way to make a man of the child is to give him responsibility. There is that difference of opinion as to what shall be done with the Indians and their property. But there needs to be a discretionary power somewhere by which the allotted Indian, who is deprived of the power of selling his ground, can lease it. An Indian should be allowed to lease his soil if the necessity for it arises. That is what we do with infants.

President GATES. Is there not some such discretionary power, Senator Dawes?

Senator DAWES. Unfortunately, there is; but I think the late Commissioner will tell you what was the effect of the passage of that law until he put his foot down on it.

Mr. ABBOTT. That is one of the points to which I desire to call attention, where we desire light. Where we have courts throughout the community, where we have judges capable of dealing with the question, the infant can have power to sell his property by leave of court. It is a defect in the system that there is not a place where we can put such a discretionary power for the Indian. Before the Indian gets white man's justice, we must create courts that can give it.

The courts are beginning to recognize the individual rights of tribal Indians before they leave the tribe. An Indian woman had cut some grass, and was making hay near the railroad track. The locomotive set it on fire. She sued, and recovered damages. The defendant said that she had no right to the hay because it was tribal hay, cut on tribal land. The court said, in effect, it does not appear that the tribe have made a claim. We do not know anything about that; but her labor produced this hay, and she is entitled to damages.*

* *Eddy v. Lafayette* (C. C. App. 8th C.), 4 U. S. App., 246; 49 Fed. Rep., 807. Opinion by Thayer, district judge (1892).

QUERY (by one of the audience). Did she get the damages?

MR. ABBOTT. The court awarded her damages. But the claim was against the receiver of the railroad; and receivers do not always pay. The same principle has been applied to the enjoyment of the possession of real property on a reservation by an allotted Indian. An Indian had permission of the tribe for the possession of his little plot of land, and the railroad company or a town laid out a road through it. He claimed damages. The defendants said, no, that land did not belong to you, it belongs to the tribe. You can not claim damages for taking it. The court said, no. There may be some question between you and the tribe as to whether you own the land, but the tribe has allowed you to take possession, and this right of possession goes to your children. Property has been taken without compensation, and we will award you compensation for your as yet undefined interest in the possession of tribal lands.*

Thus justice is beginning to emerge out of chaos on these reservations.

Now the same effect is seen in criminal legislation. A tribe passed a resolution that one of its members, an Indian doctor, should be put to death for having poisoned a number of the tribe. The Indians who executed the sentence of the tribe were indicted by the grand jury for murder in putting the doctor to death. The Indians' defense was that the act of Congress which rendered Indians liable to indictment for murder (which was promulgated in 1885) had never been made known to the Indians. No notice was ever given to them, and they could not be punished for not complying with regulations of which they had no notice. The court said:

"Congress did not see proper to provide that the law should not take effect until the Indians should be notified of its provisions, but, on the contrary, enacted that immediately upon and after the date of the passage of the act all Indians committing any of the offenses described within the designated places shall be subject to the laws therein prescribed. Clearly, the court can not hold the law is inapplicable to any Indian who comes within its provisions. While the offense committed by the defendant would, if committed by a white man, have of course been murder, it may be, in view of the Indian nature, their customs, superstition, and ignorance, that in the circumstance attending the killing of the doctor there was wanting the malice that is essential to constitute the crime of murder. It was that view that prompted the district attorney to say that he could not contend for a verdict of guilty of murder, and to consent to the withdrawal of the plea of not guilty and to the entry of a plea of guilty of manslaughter. And, since justice should be tempered with mercy, perhaps the court may be justified in imposing sentence in being moved by the same consideration and inflicting a punishment which, under ordinary circumstances, would be considered far too light for so atrocious a crime."†

This opinion was given by Judge Ross, and the men were sentenced to five years' imprisonment. The principle here applied—that ignorance of the law excuses no one, but is merely mitigation—is precisely the law under which we live.

MR. SMILEY. That is the Judge Ross who had been defending the Chinese in California.

MR. ABBOTT. Five Indians undertook to rescue one of their companions who had been sentenced by the court of Indian offenses. They were indicted. The defense was that there was no law authorizing a court of Indian offenses. The Federal court said:

"These court of Indian offenses are not the constitutional courts provided for in Section 1, Article III., Constitution, which Congress only has the power to ordain and establish, but mere educational and disciplinary instrumentalities by which the government of the United States is endeavoring to improve and elevate the condition of these defendant tribes, to whom it sustains the relation of guardian. In fact, the reservation itself is in the nature of a school; and the Indians are gathered there under the charge of an agent, for the purpose of acquiring the habits, ideas, and aspirations which distinguish the civilized from the uncivilized man." The opinion closes with the words: "The rescue was in flagrant opposition to the authority of the United States on this reservation, and directly subversive of this laudable effort to accustom and educate these Indians in the habit and knowledge of self-government. It is therefore appropriate and needful that the power and name of the Government of the United States should be invoked to restrain and punish them."‡

The question how our law should treat the polygamous marriages among the Indian tribes has been before our courts in several recent cases, raised by claims to the inheritance of property, when it has been assumed that the children were illegitimate because there was no lawful marriage in the case. The question of validity of marriage, which is of the utmost importance to our social order and welfare, requires more discrimination than people generally give to it. One view of the law

* *Payne v. Kansas and A. V. R. Co.* (C. C. W. D. Ark.), 46 Fed. Rep. 546, 1891.

† *United States v. Whaley* (C. C. S. D. Cal.), 37 Fed. Rep., 145. (1888.)

‡ *United States v. Clapox* (D. C. D. Or.), 35 Fed. Rep., 575. Opinion by Deady, J. (1888.)

is that marriage, being the union of one man to one woman so long as they both live, any other kind of union is not marriage. Turkish polygamy, for instance, is on this view, not merely the marriage of the Turk to one wife and illicit relations with others, it is no marriage at all with any of them. That is the old English view. Another view might be taken, that the first marriage is valid, and the others are not. The courts have found some difficulty in applying that principle to the Mormons, for their several wives may be all married at once and in secret. That was so in the one case that has come before the courts; and, as the wife can not testify against her husband, and the husband is not bound to criminate himself, they could not get any testimony as to what the marriage ceremony was. The courts have held that, although Indian marriages are not marriages by our law, the children are not therefore illegitimate, and they have begun to recognize, as seems to me just, although not wholly in accordance with our preconceived ideas, the rights of the children of Indian marriages to inherit from father and mother.*

These instances sufficiently illustrate the way in which what I may call the embryos of civil rights, both of persons and of property, are already coming into life among the tribal Indians under the disposition of our courts to administer justice, even though there is as yet no statutory system.

Passing rapidly over mere details I have only to say that the courts are conservative in regard to finding an abandonment of tribal relations. The individual Indian may become a citizen; but the tribe is left without him as truly a tribe as ever, and having its tribal rights. They are slow to recognize the final extinction of the tribe. This process of the extinction of the tribe and the emergence of the individual is precisely the process that we trace (and you have all had some of the fascination of the story) between mediæval feudal organization and individual liberty and right. That process took centuries. This one is being done in a generation, but it is in principle the same. The tribal relation is like a foundered ship that must go down, and the necessary result is that those on board are to be saved as individuals.

May I turn aside here from the legal topics before us to give the impression left on my mind by the discussions that we have just heard? Carlisle, Hampton, Haskell Institute, Santee, and a score of others are so many lifeboats ready to rescue the individuals on board who must now swim for themselves. I think Senator Dawes has struck the keynote of the Indian problem in this present stage when he tells you that this is a crisis, an emergency. It is an emergency that is coming to an end in a generation or two, in which you ought to welcome all kinds of help. Capt. Pratt is hauling in the boys over his life line, but he says he can not get boys enough. The reservation school is a lifeboat, and, on rescuing some fine fellows, it enlists them in the rescue work, saying, Come back to the scene of the wreck and help us. We do not need to say No, those fellows have got to come in over the life line. Bring them in anyhow. This is the emergency. If the mission school says, What we want is the preacher and the teacher of Indian blood to go back to them there, send them if they are fit, and will go.

If I may compare small things with great, the activities of this life with the great overwork of the eternal Father, may I not reverently say what has come to my mind as I have sat here and looked at my friend, Mr. Smiley, that he seems to me to be a symbol of the superintending Providence? He gathers us all here, with our different views and irreconcilable opinions. Capt. Pratt thinks his way is the only way to save these men.

Capt. PRATT. No; I have not said that.

Mr. ABBOTT. I owe you an apology. He says that which produced that impression in my mind. But I was going on to say, God bless Capt. Pratt. And Mr. Smiley says: "All right; go on with Carlisle; do all you can, we'll help you; and come back next year and tell us how you get on." And Hampton says: "Send preachers to them." And Mr. Smiley says: "All right; go on with your preachers and we will help you, and come back next year and tell us how you get on." And Mr. Welsh says: "Now, all this is very well, but you will never save the Indian without civil service reform." And Mr. Smiley smiles back and says: "Go on with civil service reform, we'll help you, and come back next year and tell us how you get on." And your law committee comes up and says: "You will not accomplish anything unless you introduce courts of justice and law." And Mr. Smiley says: "Go on with your courts of justice and law, and come back next year and tell us how you get on." Mr. Smiley, I wish you success with us all.

Mr. SMILEY. I hope you will long live to help us on the law business.

Mr. ABBOTT. I am going to give my last two minutes to an aspect of the question that I have felt some hesitation about bringing up; but it is before you in the future. What is going to become of the treaties when the tribal relation is extinguished? I inquire because the courts have already approached the principle involved. In

* *Kobogum v. Jackson Iron Co.*, 76 Mich., 498; 43 N. W., 602. Opinion by Campbell, J. (1889). *Earl v. Wilson* (Minn.), 7 L. R. A., 125; 44 N. W., 254; as *Earl v. Gooley*, in 42 Minn., 361. Opinion by Vanderburg, J. (1890).

Maine an Indian was arrested for violating the game laws. He was a tribal Indian, and claimed that under treaty he was entitled, as were his ancestors and his progeny, to hunt and fish on those grounds. The court said that, although the Passamaquoddy Indians are still spoken of as the Passamaquoddy tribe, and perhaps consider themselves a tribe, they have been for many years without a tribal organization in any political sense.

"They can not make war or peace, can not make treaties, can not make laws, can not punish crime, can not even administer civil justice among themselves. Their political and civil rights can be enforced only in the courts of the State; what tribal organizations they may have is for tenure of property and the holding of privileges under the laws of the State. They are as completely subject to the State as any other inhabitants can be. They can not now invoke treaties made centuries ago with Indians whose political organization was in full and acknowledged vigor."*

This was not a treaty with the United States; it was a colonial treaty. The time will come when the question will be, What is to become of these treaty obligations and the trust funds when the tribal relation is sunk to the bottom of the sea? Should not the Indian trust funds, or some of them, be applied at once to the educational work in ways tending to inculcate self-help and independence, and thus terminate the treaties calling for annuities, and fulfill our obligations at one stroke? I give these hints to the executive committee. They may consider them timely for their platform to-night.

President GATES. I am sure we feel indebted to our most able attorney for the way in which he has presented his case—in such a way that his points are luminous to every mind. We should like to hear from experts on this matter did time allow us.

Gen. MORGAN. On page 71 of the Report of the Commissioner for Indian Affairs, 1892, is the following:

"The third section of the act of Congress approved February 28, 1891 (26 Stats., 794), authorizes the leasing of both allotted and unallotted, or tribal, Indian lands. Said section is as follows:

"That whenever it shall be made to appear to the Secretary of the Interior that, by reason of age or other disability, any allottee under the provisions of said act, or any other act or treaty, can not personally and with benefit to himself occupy or improve his allotment or any part thereof, the same may be leased upon such terms, regulations, and conditions as shall be prescribed by such Secretary for a term not exceeding three years for farming or grazing, or ten years for mining purposes."

President GATES. Yesterday we had a tribute from Dr. Strieby to the memory of the glorious young hero, Thornton, who has been murdered in Alaska. By one of those singular coincidences that sometimes impress us so deeply this morning brings to Miss Dawes a letter written just before Mr. Thornton was murdered. It contains several almost prophetic sentences. I have asked her to read a part of that letter to us.

Miss DAWES. It gives me great pleasure to still further interest you in one of the noblest and most manly young heroes I have ever had the good fortune to meet. Mr. Thornton, you may remember, was a college professor. His original idea was to devote himself to the life of a scholar. His diversion was German literature. But he came to believe that the best use to which he could put his scholarship was to go and teach those Eskimos. I remember that he once told me, when talking about the horrible hardships of such a life, that there was no hardship in going. "I will tell you what does disturb me," he said; "it is when people say that a man who is a missionary must be either a fool or a crank."

I think you will see from these extracts that Mr. Thornton was neither a fool nor a crank.

"During the last two years Mr. Lopp's life was threatened twice; we were shot at and threatened with stabbing by drunken men, and the schoolhouse has been broken into eight times and various articles stolen."

Mr. Thornton then explains certain reasons why the natives had become aware that, in the absence of all laws, they could not be punished for these crimes, and says:

"As a logical consequence the natives see that we are at their mercy. The schoolhouse has been broken into three times since July 10, and our lives are at the mercy of any drunken or malicious native who sees fit to shoot us. It is not improbable that we shall be murdered during the winter."

"We shall not desert our post, however, unless something very serious occurs before the *Bear* goes down. We take chances from the same motives that have induced other missionaries not to flee before an apparently approaching storm—the knowledge that danger is a necessary incident of the work that; God will protect us unless he intends us to sign our testimony with our blood; the hope that conciliatory action may avert mortal hostility, unwillingness to cripple the work, and to

* State v. Newell, 84 Me., 465; 24 Atl., 943. Opinion by Emery, J. (1892.)

put the American Missionary Association to possibly unnecessary expense, unwillingness to turn back when we have begun so well, etc.

"Most of the people are well disposed to us; a few only are hostile. The Gilly affair of 1877, in which 13 natives—some brothers and fathers of those now living here—were killed by white men; the facts that our supplies seem inexhaustible to these poverty-stricken people, and consequently excite their envy and cupidity; that we can not comply with their unreasonable demands to be constantly giving them food, and to enter our house at unreasonable hours, whether or not we are sick or in bed, or at meals or busy; the difference in race and consequent inevitable prejudice, and deficient mutual understanding, all concur to excite hostility on the part of a few drunken or malicious men.

"Among themselves these people seem to be absolutely without law. The so-called chiefs are merely the richest men, and have not the slightest authority to punish even the greatest crime. If a man kills another he skips to some other settlement or a near relative of the dead man kills him. As we have no relatives here (and the natives have ceased to fear punishment) the position is more dangerous than ever before.* Law is necessary, not only to keep us from being murdered, but for the best interests of our people, who can never be civilized by mere learning without law.

"Hoping that you will immediately use all the influence at your command to secure adequate protection for us, I am, very faithfully,

"Yours,

"H. R. THORNTON."

This letter was dated from Cape Prince of Wales, August 10, 1893.

Greater love hath no man than this, that he lay down his life for his friends.

Dr. SHELDON JACKSON. I was present at all of the interviews last summer between Mr. Thornton and Capt. Healey. The latter said to Mr. Thornton: "If you will make an affidavit that you have been shot at I will arrest the offenders and take them to Sitka, but remember that you and your witnesses will have to go with us. There is no use in taking a question to court unless there are witnesses. It will take from one to two years' absence from home. I want you to consider that." And Mr. Thornton did consider it, and concluded not to make an affidavit and go to the trouble of going to court. But he requested Capt. Healey to arrest the parties, father and son who had shot at him. Capt. Healey asked where he should take them. He could not leave them on the coast to starve. If he did so he would be tried for kidnapping. He could not take them to San Francisco, for there was no one to meet the expenses. He felt the danger of the situation, and offered to take the Thorntons out of the country. He urged Mr. Thornton to leave. He was ready, as an officer of the United States, to do anything in his power to protect them.

President GATES. It was the lack of law which made it impossible for him to protect them at that time. He has since done all that it was possible for him to do.

Mr. SMILEY. I have in my hand a letter from Mr. Thornton of one day's later date than that which Miss Dawes has read. It is in the same tone.

President Gates then introduced Dr. Edward Everett Hale, the author of the well-known motto, "Look out, and not in; look forward, and not back; look up, and not down; and lend a hand!"

"There is no modern book," said President Gates, "that stirs my loyalty to my divine Master more than does that wonderful little Christian romance, 'In His Name.' As I read it, I do not see how its author and I can differ at all in our thought of Him who is my King and divine Redeemer. The life of Him who is the Life and Light of the world is certainly in that book.

"In a New England town where his ancestors dwelt for several generations, at the approaching centennial celebration, next week, they have selected the man who is next to address us as the orator of the day. Among his ancestors in that town there was one whose splendid physique, immense strength, and dominating personality gave him all his life long the name of 'King Hale.' I have great pleasure in introducing again to this Mohonk Conference one who has stirred us by his eloquence at earlier sessions, 'King Hale.'"

ADDRESS OF REV. E. E. HALE, D. D.

I have no right to address this distinguished assembly unless I can compare the work which the friends of the Indian are trying to do with the work which is attempted on other lines of philanthropic effort, where there is anybody to be picked up who has fallen down. What I shall do will be to try to show that the problem presents only the ordinary difficulties; that it is not one which compels you to break your head against a wall; and that it is to be wrought out on lines which have been followed in other pieces of business where we have had much wider opportunity for

* This probably refers in part to the "Gilly affair."

observation and study. I happen to be in a position where I see what the people do who are doing something for the insane. My whole life has been directed, I might say, to the management of immigrants, the broken races of Europe who are thrown on our shores. That is what a minister who lives in a seacoast city has to do with more than almost any other thing. Take it again with regard to the blind and the deaf and dumb.

Now, in everyone of these various departments the object is the same, to stimulate the absorbents. Do not let such people huddle together.

The Jews make no trouble about that, as I should like to show you. The immigration of the much abused Hebrews of the last two years has been handled with a success utterly unexpected, and, as I believe, still utterly unknown to the great body of the American people. Two years ago the whole press was howling about the wickedness of the Czar of Russia in sending those Jews away. What was to be done with them? I do not know how it is in New York, but in Massachusetts, of all the Hebrew immigrants who have arrived from Russia there is yet to be found the first one in the houses of correction or in the poorhouses. What became of them? They are a very clannish people, as you know. Committees were organized to meet these people, to see that they knew how to do something with their hands, and that they had something to do. They said to every man, woman, and child, "You must work." Then these men, women, and children were sent up to Lewiston and Auburn and Cranberry Center, and heaven knows where, in the different parts of New England. And that is the reason why they are not in your houses of correction and in your poorhouses. All the sentiment about keeping these Jews together was swept away in an instant. They were told that they had come to live under American law. They had their prejudices, and they did not want to work on Saturday. They were told that they must "conquer their prejudices." "If these people for whom you are going to work want you to work on Saturday you have got to work on Saturday." That is the way they handled a great group of people thrown on our shores together.

Anyone who knows about the insane knows that it is the view of the most intelligent people who have them in charge. They separate them into different families, as in that charming place in Belgium. They do not let them live together to cultivate insanity, to discuss whether number 14 in ward 12 is crazier than number 17 in ward 13, or which is which or what is what. They adopt the cottage system, and separate them as far as may be.

And the blind. What was the treatment of the blind by Dr. Samuel G. Howe and Mr. Anagnos, and that remarkable man, Dr. T. J. Campbell, at Sydenham? I wish he were here, because he could throw a great deal of light on a subject which perhaps he does not know anything about; for he would give you the principles on which his work is done. His whole policy is to break up blind communities. He will not have them. He does not believe in separate schools for the blind. In London blind children are sent into the public schools along with the seeing children. A lady who knows them goes into the schools every day, and has her blind classes, and coaches them in the work of the day—the same work that the seeing scholars do—so that these blind children may be taught with other children, so that they may contend with the other children for the prizes, so that the things they know better, like arithmetic, may be their glory and pride, and may offset the things they can not do so well, like sorting out the colors of different wools and yarns.

That is the rule in every line; and why not of the Indians?

I once had the honor of saying here that, when an American ship lands at New York, we do not say to all the Sullivans, "You have got to go to Wisconsin," and to the Sheas, "You have got to go to Southern Florida," and to the McKinleys, "You are all going to Ohio; there is a man by the name of McKinley there now." No, we break up the old sept. We break it all to pieces. The policy is to break it up. Then we say, "Root, hog, or die." And the result has turned out pretty well for the Irish nation. The Irish never succeeded at home, but they have succeeded here, and we have helped them by breaking up their septs and communities when they have come here.

I should like, when this paper is printed in the Proceedings, to be permitted to add some statistics on these four or five lines of work, which, I think, may be of value in the study of our special subject. I am tempted to go a little into detail, because, I fancy, even Massachusetts people may not understand this.

We once undertook to settle the status of four millions of people, some of us. Some of us thought we had settled it, but it seems we did not. Some of us thought that we fought a war, though I notice that most people do not seem to remember that there was any unpleasantness of that kind. We went South and laid the foundations of schools for those four millions of people. The American Missionary Associations, and many other organizations, established and maintained schools and teachers. But it is my private belief that the common schools of New England are now educating more black children from the South than are educated by all the missionary

associations in the Southern States. It is a fact that there are whole families of colored people in Rhode Island, in Massachusetts, in New Hampshire, in Maine, and in Vermont, who are there for the purpose of bringing up their children in the public schools of those States. And anyone who shall, in the month of April or May, go into a Southern train may be almost sure to find a respectable family of negroes who have lived here educating their children, and who are now going down to the old home where the children can have the benefits of the education they have received. The people of the New England States do not know this. They do not know that their common-school system is educating also the colored children of the South. That is what Capt. Pratt feels to-day can be done. That is what the Northern schools have been doing for fifteen years, and no one has known anything about it unless he has happened to be connected with the ministers of the Zion African Church and the African Methodist Church. They are the people who are doing it. They keep up the relation between the North and the South. That is what Capt. Pratt wants to do here with the Indians.

Consumptives have been spoken of. We used to have consumptives' homes. We used to shut them all up together, so that they might communicate the infection to each other. If there were two sisters in a family, one born with the blood of a parent who didn't know what a tubercle was, the other having inherited the tendency to tuberculosis through five hundred thousand years, they used to put them into the same bed, that they might sleep together, for fear that the healthy one should not have the disease or that the other one should not do her duty. Now we are done with these methods, and are trying to put an end to the contagion of phthisis as much as we can. We want to take these people separately and scatter them over the South and Southwest.

Now, I want to speak of my other subject, how big the problem is and how small. I never shall forget that in the spring of 1865, after we had got well through with what was then called the war, I was talking to Charles Sumner, and I said, "Look here, Sumner, you have got these colored people free, and there seems to be a chance that you will get an amendment to the Constitution through. Why don't you take care of the Indians?" He paused for a full minute before he replied, and it was perhaps the only time that I ever saw him look thoroughly dejected: "Hale, I don't think you know what you ask." I said, "I guess I know what I ask." "I don't think you do," he answered. "Hale, the whole Indian system in this country is so rotten that anybody who takes hold of it has got to tear it all up from the roots and turn it all bottom up. There isn't a thing in it which is right, and everything has got to be torn up and planted over again before it will live. And some of us who have been fighting with these other beasts at Ephesus so long do not dare undertake that thing yet." I think that was true, every word of it.

That is now twenty-eight years ago, or something like that; and now it has been torn up by the roots, and things have been turned over and over again. As this admirable paper of Mr. Abbott's has showed us, there is some sort of law coming in among these Indians. When allusion was made just now to the decision by Judge Deady, which makes an Indian a person for the first time, I could not but recollect something which happened when that decision was pending. We were trying to raise money for the expenses of the trial before him and I wrote a note to one of the best men I know in Massachusetts asking for his help. My friend wrote to me in reply that he could not believe that an Indian could not apply for redress to the U. S. courts. He was sure I must be wrong in this regard. We have often laughed about it since. We have now got so far that somebody has somewhere recognized the Indian as a person. I do not know whether all the members of this body have heard the joke about the tobacco tax. The Government had begun to raise a revenue on the manufacture of tobacco. The Cherokees manufactured it without paying any tax. When asked about it, they said: "We are not persons at all. We are simply a lot of cows and oxen that make the tobacco; we are not persons." It was the first time Uncle Sam had found that that opinion could be made to work both ways. I think Judge Deady's decision has never been substantiated in the higher courts, but that is what your Indian Rights Association is for. They will provide, and you must see that they have means to provide, for a proper defense in the securing of these claims, especially in those cases where the Indians, without being so much as notified, have got to defend these trust funds.

I think that the advance which has been made in the last twenty-eight years is miraculous. What is a miracle? It is a triumph of spirit over matter; and where had you ever anything so gross, so damnable, which needed so to be enlightened by the Holy Spirit of God, as was the Indian ring in Washington, and as is the Indian ring in Washington now? The advance may fairly be called a miracle, because it is the power of spirit over the lowest thoughts and habits of the people.

My study of the Indian question has only been side by side with the study of other lines of philanthropy; and, for the working out of the principles of some of these questions, it is true that you need a vigorous intellectual study. But, on the other

hand, it branches into such romance as any great novelist would make tales of, such as Helen Hunt did in the marvelous Southern California novel, "Ramona." There is something in it that brings the tragedies and the comedies of life into our modern civilization itself. When Mr. Bellamy wrote his charming romance, a philosophical friend of mine rolled up his eyes, and said, "Oh, dear, dear, dear, how awful it will be when there is no tragedy in life!" "Well," I said, "I am very glad to go and see Booth in 'Hamlet;' but I thank God that I am not Oedipus, with his eyes bored out, for the purpose of starting a tragedy." I am constantly reminded, when I hear appeals made by the people who want to preserve the traditions of the Indian tribes, of the remark of an Italian statesman, that, so far as he could understand, Italy was to remain a land of beggary and rags, to provide artists and poets with romantic subjects.

Let us thank God that we gain ground with every new year. I hope that the people who sat here last night took into consideration the figures which were presented to us. There are about 24,000 children Gen. Morgan wants to get into schools—12,000 boys and 12,000 girls. Of these 21,000 are in schools already. Recollect that. Now the Indian Commissioner exists in Washington, the Indian Bureau exists in Washington, 64 agents of the right politics, all these exist for the management of 24,000 school children, about half as large as the problem that is determined in the city of Lynn by 12 men, as is determined in Springfield by 12 men, and about one-twentieth of the problem which is referred to Miss Grace Dodge and 24 other people in New York. Yet people roll up their eyes and cry: "What a tremendous problem is before us!" There are those here who will live to see the time when there will be no Indian problem at all, and no Commissioner of Indian Affairs, no Indian Rights Association, and, alas, perhaps I may say no Mohonk Indian Conference.

Some very nice friends of mine in Boston, people who always write on gilt-edged paper, and get their kid gloves with I don't know how many buttons when they are in Paris, were discussing the servant question as one of the most important questions. Kate Gannett Wells, who in five and twenty years had had no difficulty with the servant question, was there; and when they had got pretty nearly round to the end of the beginning of the discussion she quietly asked: "Did any of you ever try the golden rule?"

Really, the U. S. Government, and the Commissioner of Indian Affairs, and the Indian committees in Congress, and the Indian agents and the Mohonk Conference will get great comfort if they will try the golden rule.

Mr. J. W. Davis then read the following report of the Mission Indians:

MISSION INDIANS.

The committee on legal defense of the Mission Indians reported at the conference of last year the culmination of the combined efforts of the friends of the cause for several years (aside from strictly legal work) in the Government appointment of a commission, composed of Mr. Smiley, Mr. Painter, and Judge Moore, of Michigan, under whose comprehensive powers and careful effort a number of serious and obstinate questions affecting Mission Indian interests were effectually settled, but also that the claimants of land on which the Indian village of Agua Caliente, with its valuable Hot Springs, and two smaller Indian villages are situated, had refused any settlement except complete dispossession of the Indians, and suits had already been begun for their ejection.

It has also been known to you by the reports of the last three years that the balance of your funds in the committee's hands had been carefully reserved and held on interest, ready for this anticipated contingency of a new attack on the Indians' homes; and at the last meeting authority was asked for the raising of such additional funds as might be needed.

The fresh enthusiasm of response to the first call for funds for the defense of these Indians, which followed the dying appeal of Mrs. Helen Hunt Jackson, could not now be expected; but the persistence of a true sympathy could be relied upon, and after a time the needed amount for the present trial was generously furnished, and Mr. Shirley C. Ward engaged as attorney for the defense. Upwards of \$1,900 were received from 49 donors, including one subscription of \$200 reaching us from Egypt, from old friends of the cause journeying there.

The leading counsel for the plaintiffs having been twice called to Washington on Senatorial duty, the prosecution of the case has been much delayed; and the verdict is not reached in season for report to this conference, as expected.

As is well known to you, in addition to caring for the legal defense with which your committee was especially charged, they have from the beginning, seven years ago, carefully labored for all measures that could bring permanent relief from the heretofore incessant struggles over land titles, succeeding at last, during the past year, in securing the application of the severalty bill to these numerous little reservations, under which allotments in severalty have been nearly completed in five of

the reservations; and the stimulus to the Indians from assured individual titles to their little homes is even already apparent on the one reservation where apportionments were made before planting time last spring. Permanent improvements at once begun give promise of the beneficial results to be expected.

In general, there has been more grain, hay, corn, beans, etc., raised than ever before, notwithstanding the higher portions of one of the larger reservations suffered from summer frosts.

Such a friend of this people as our host, with the full opportunity of observation afforded by his winter home near them, has sometimes hesitated as to the measure of hope he would express of their elevation after the long years of depression and demoralization, but is now ready to express faith in gains already made and to be made by them, but not less nor more with them than with others. Recovery and growth of character is a process of time; and we need to extend patiently to the less responsive and less progressive that friendly encouragement which is so valuable in an upward struggle like theirs.

While your committee has joined with you all in earnest advocacy of permanency of tenure of office in Indian service, it has been with no ulterior object of pleading it for ourselves; but, nevertheless, in view of the pending suits, we suggest the continuance of the committee for one year more, and that Hon. Austin Abbott be requested to resume his place on the committee, from which he was called for wider service in the general law committee. His reappointment will fill the vacancy resulting from the death of Hon. Elliot F. Shepard.

The committee reports:

Balance of funds from last year	\$1, 194. 66
Interests received on balances in hand	48. 70
Donations from 49 sources	1, 920. 00
	<hr/>
	3, 163. 36

Expenditures.

Expense of gathering testimony, depositions, traveling expenses of witnesses and counsel, etc.	\$631. 85
Counsel	2, 000. 00
Printing	8. 75
Telegrams, etc	4. 34
	<hr/>
	2, 644. 94
 Balance on hand	 518. 42
October 10, 1893.	

PHILIP C. GARRETT.
MOSES PIERCE.
J. W. DAVIS.

On motion, the report was accepted and adopted, and the committee was continued for another year. Austin Abbott, LL.D., was elected on the committee in place of the late Elliot F. Shepard.

Mr. Smiley reported that the fund started last year to help promising Indians to a higher education now amounts to \$1,968.36, including interest. No disposition has yet been made of the money.

President Gates reported the death of Henry Kendall, an Indian young man of great promise, who was known to many members of the conference.

Mrs. Quinton asked why the fund of \$75,000 appropriated by the Government for the higher education of Indians was not available.

Gen. Whittlesey said it was available, if the Secretary of the Interior saw fit to use it.

Mr. Smiley said that if the money now in his hands for that purpose were put into the higher education of some suitable boy or girl it would pay more than the 6 per cent interest it is drawing now.

Gen. MORGAN. The bill making appropriations for current and contingent expenses for the year ending June 30, 1894, contains this provision: "For care, support, and education of Indian pupils at industrial, agricultural, mechanical, and other schools, other than herein provided for, in any of the States or Territories, at a rate not to exceed \$167 for each pupil, \$75,000." It also contains this statement:

"That the expenditure of the money appropriated for school purposes in this act shall be at all times under the supervision and direction of the Secretary of the Interior, and in all respects in conformity with such conditions, rules, and regulations as to the conduct and methods of instruction and expenditure of money as may from time to time be prescribed by him."

Congress at my request appropriated this \$75,000 for this purpose. I used it for

selected young men and women. I had a most promising set, as many as 25; and I thought it was one of the best things we could possibly do. Quite a number went to college. I was overruled by a power to which I had to bow, who said that the education to be had in a log house was good enough for an Indian. The Secretary of the Interior has a right to use that money for the purpose for which it was given. Adjourned at 1 p. m.

SIXTH SESSION.

FRIDAY NIGHT, *October 13.*

The conference was called to order at 8 p. m., and Gen. Whittlesey was asked to make the opening address.

Gen. WHITTLESEY. For the first time in eleven years I have missed some of the sessions of the Mohonk conference. Duty in another great missionary convention prevented my being here at your opening. I could not, therefore, give you the usual survey of the field which it has been my part to give. The educational work, the most important of all, has been fully explained by Gen. Morgan and others, and I will only say on that subject in passing that, when at Chicago the other day, I felt ashamed at the meager provision made by our Government for an exhibit of our educational work of the Indians of the United States. It was crowded into a little, mean-looking building in the midst of those grand and imposing structures. Our schoolroom was so small that but few could get into it, and no opportunity was given to the crowds of people who wanted to see an Indian school in active operation. Sometimes the rooms were so crowded that the exercises could not go on at all. I do not blame the Department. It did the best it could with the means at its disposal. But we ought to have had a good, large hall, where a thousand people could have been comfortably accommodated to see an Indian school going on. It was a grand opportunity to educate hundreds of thousands of the people of the United States upon the subject of civilizing and Christianizing the Indian population.

We are now in the midst of the quadrennial transition. We have a new Commissioner of Indian Affairs, Judge Browning, who impresses me as a good, earnest, honest, upright Christian gentleman. We owe thanks to the President for appointing a worthy successor of our late noble Commissioner, Gen. Morgan. We have a new Assistant Commissioner, Gen. Armstrong, who has had experience as an Indian inspector, and who is a strong, able man. Looking over the list of Indian agents as corrected up to August 24 last, and comparing it with the list as corrected up to January 16 last, I find that of the 57 Indian agents who were in the service in January there were in service in August 13, 44 having been changed.

President GATES. And yet Gen. Whittlesey is hopeful, and we all are.

Gen. WHITTLESEY. Of these 57 now on duty 25 are Army officers detailed for that service. You are all aware that in the last two Indian appropriation bills a clause was inserted requiring the President, whenever a vacancy should occur in the position of Indian agent, to detail an Army officer to fill that position, with the proviso that, if in his judgment the interests of the service demanded, he might appoint a civilian agent. President Harrison considered that law as mandatory, and he began to detail Army officers before he retired from office. President Cleveland seems to look upon the law in the same light, and has continued the same practice, until we now have 25 Army officers acting as Indian agents. It is too early to pronounce judgment upon the success of this change. We can tell in a year or two how much good or how much evil may result from it. I have no doubt there are a great many officers of the Army who are capable of becoming effective, efficient, and very useful Indian agents. If we can have the best men detailed for the service, and if they are willing to accept the position, we shall have a good service under their administration.

I spoke of the law requiring this detail of officers. That, I think, is perhaps the most important general legislation during the last winter on Indian affairs. Another act of legislation of great importance to a little tribe of Indians was passed after a great deal of effort on the part of some who had been urging it for several years, relating to the Stockbridge Indians, who once lived in Berkshire County, Mass. They have since lived in New York, then in Ohio, then in Indiana, then in Wisconsin, in a town called Stockbridge, and are now on a little reservation consisting of 18 square miles or less, near the Menominee Indians in Wisconsin. They are a small tribe, thoroughly civilized, speaking English, having entirely forgotten their original Indian language. They have been in trouble for fifty years, partly through unfortunate—I will not say intentionally—wrong legislation, for I do not believe that our Congress is guilty of wrong legislation intentionally toward the Indians. Through unfortunate legislation, and still more through unfortunate

construction of laws and the execution of them by those appointed by the Government for that purpose, they have been in trouble as to their property and their rights; and they have scarcely known who have belonged to the tribe and who had a right to the possession of land on the reservation and of the tribal funds.

This brief law, which was passed last winter after much opposition through the persistent efforts of its friend in the House of Representatives, Mr. Lynch, and finally through the effort of one who has done so much for Indian legislation in the Senate, this brief law was passed for their relief and for a general census of the tribe. After long delay the Secretary appointed Mr. Painter, who had been instrumental with others in getting the law passed, to go and make the enrollment. I have assisted him a little. I found he was getting on so well that he needed no assistance, and I devoted the most of my time to other matters while at that agency. The Menominee Indians, gathered at that time by the agent, were having a kind of festival for the purpose of keeping them away from a fair that was going on in the town of Shaweno, where they would be exposed to temptation in the liquor saloons, gambling houses, and horse races. The Indians were assembled in large numbers. They had some complaints to make, one respecting their annuities, which they thought ought to be paid them in cash instead of in the support of their schools. I replied to them that we wanted Indians to become like other people. Other people support their own schools and educate their own children, and it was time for the Indians to learn that they should do the same thing when they had the means. And they had the means, because they had funds in the Treasury of the United States on which interest was due from year to year. They took that in good part, for they are people of good sense. They had another complaint to make. Through the mistaken judgment of their late superintendent of logging their timber had been cut in a very wasteful manner. Much had been left upon the ground, exposed to destruction. I told them they were right in that complaint, for I had driven some 25 miles through the timber lands and had investigated this matter myself and I found, with the assistance of the new superintendent of logging, who seems an honest and able man, that there was a vast amount of waste. He estimated that there were 13,000,000 of feet of timber lying on the ground, exposed to destruction by fire. I sent an account of it to the Secretary of the Interior, and suggested such a measure of securing right and justice to the Indians as I thought proper.

While at the agency I also visited two large schools, one a Government school of something more than 100 pupils, with good buildings, good teachers, and a good superintendent. The school was conducted wisely and well. The other was a Roman Catholic contract school, with about 120 pupils. Whatever may have been said by Dr. Dorchester and others about the instruction given in the Catholic schools, this one thing can with truth be said for those sisters who conduct them: They keep their children and their schoolhouses in perfect order, neat and clean. The children are well dressed and tidy. The floors and the dormitories and the kitchen and the laundry everywhere are in perfect good order; and this I have observed everywhere among Catholic schools.

From this place I went over to another school in Tomah, in the western part of Wisconsin, a school established during the last year by Commissioner Morgan. There I found a noble building, good enough for a school in any city, with all the appointments complete, everything in good order, and with good superintendent and teachers.

I have mentioned these things simply to indicate that we people who look about among the Indians have a great many different things to look after, and there is need of such looking about all the time. The teachers, superintendents, and agents, if worthy their positions, welcome such visits and inspections; and the opportunities one has to meet the children and to speak to them words of encouragement are always pleasant.

As to the outlook there is nothing to discourage. You know that I have long been an optimist in Indian matters. This is the twentieth year of my Indian service, and I have never given way to doubt or despondency, though I have seen a great many difficulties to overcome. When we consider what a complete abandonment there has been of that condition of affairs which existed twenty-five years ago, when we consider what a complete change has come over the public mind of the country with regard to Indian matters, when we consider the progress that has been made in the education of the Indian children and have seen them growing up and changing as they come from the savage life into the schools and into the midst of civilization, when we consider all the noble and helpful agencies at work in associations of wise and good men and earnest Christian women, I am sure that we have no need to be in any doubt about the future of the Indians. We may hope and continue to hope. My own hopes always rise as I come up to this delectable mountain, and I go back prepared for all that I may encounter in Washington of difficulty and trouble. Let us not spend our time, then, in useless wailing and fault-finding. We may indeed criticise when we see mistakes and wrongs, for such criticism will correct the wrongs.

We may tear down if we see what is decayed and old and rotten; but let us tear down to rebuild on better foundations. Let us go on hopeful and trustful, and the good Father, who has smiled upon us heretofore, will continue to bless us in all good work.

Mr. J. W. Davis was asked to give some report of a visit among the Ojibways.

Mr. DAVIS. Bishop Walker has given us some illustrations of the lack of faith he has met in respect to the work that is being done for the Indian; and one can not be long engaged in work for this cause without meeting much of this unbelief, which questions whether the work is not still very small and the impression upon the Indian very slight, and also asks where is the result of all the missionary work done from Eliot's day to the present.

It may therefore be our privilege, with the facts and inspiration gained here, to successfully meet and overcome such unbelief and infuse a more courageous and aggressive missionary spirit.

Through my visit to California, in behalf of the Mission Indian interests, I became acquainted with the Moravian missionary, Rev. William H. Weiland, now laboring among them, who had come from Alaska on account of his family's health, leaving there still his associate of many years, Rev. John H. Kilbuck, a full-blooded Delaware Indian, the strongest and most efficient man in the Alaska mission. This man is the great-great-grandson of an Indian converted in Pennsylvania more than a century ago, his father being also an earnest Christian worker at the old home in Pennsylvania; and Mr. Kilbuck's Indian characteristics are proving most valuable aids to the work among the Alaskans.

It will be remembered that the Delawares, once among the most powerful of all the tribes, by eight or ten enforced removals and several massacres have been reduced to almost the smallest remnant of any tribe; and yet in this little remnant stands forth the strength and persistency of the life that the love of God has implanted, generations ago, to bring forth strong fruit and reprove the unbelief to which we have referred.

In June last I also went to north Wisconsin to confer with a few friends of the Indians there and see whether some fresh interest could not be aroused in behalf of the Ojibways of that section. On one of the Apostle Islands, on the Wisconsin shore of Lake Superior, is the site of the La Pointe Mission, located where the tide of pioneer French fur traders and afterward the English traders reached the Western Indians, and halted for a considerable time because of the determined opposition of the Indians to their planting posts further West. At that headquarters of trade centered a very earnest and comparatively strong missionary work; but to-day the old mission buildings on the main land are in the possession of the Catholics, sold because, under the enforced removal of the main body of the Ojibways, the strength of the mission had declined. There is a small preaching station there, but looking at the field, it might be said that the mission work had proved a failure; and yet a year or more ago, from that station where the results of former work seem to have been lost, two young Indians went 100 miles westward, and with earnest Christian effort aroused another settlement of their people and brought 100 of them to begin a Christian life.

The strength and persistency of the scattered mission fruit are thus again illustrated. Let us not lack faith ourselves, and be sure that we communicate that faith to others.

Rev. Mr. Wright, a Choctaw Indian, was invited to speak.

Mr. WRIGHT. I have been requested to give a sketch of my past life. I was taken by one of the old missionaries who came to our country when I was a boy. I could not speak English until I was 12. By the time I was 30 I had graduated at Union College and the theological school. I represent one of the five civilized nations, and am glad to have these few minutes to speak about the progress there.

We have a government copied after the Arkansas law. We have three judicial districts and courts. We have a council house, and our council meets once a year. Our council house has its hall of representatives and its senate chamber. We have made that much progress. We have reached a high degree of civilization, as Indians are. We are taking care of ourselves. We have our own school money, and are developing our own resources. We believe in education. We have some good schools. One of our schools is governed by one of our own men, a graduate of Yale College. We have an institute for girls, containing 100 pupils, with an Indian music teacher and other good teachers.

We are at a crisis in our national life, because the time has come when we must take a more independent step. We have got to learn that we must make our way by the sweat of the brow. The land does not flow with milk and honey. You have got to raise your milk at 10 cents a quart. But I do not lay the emphasis on labor. I lay the emphasis on spiritual things. If you want to civilize an Indian, you want to make a Christian of him. You can not develop him except you begin at the heart. I believe in regeneration. I am not speaking against manual labor

and industry and the outing system. There are diversities of gifts. Some men can preach, and some teach, and some hammer iron; and there are some good blacksmiths in the pulpit. I thank God for the work Capt. Pratt has done. We must develop the independence of the Indians.

I have said that the Indians must take their success upon themselves. It will develop them. It is time they were doing something for themselves. I do not know but it is time for them to take the position of citizens. That will work itself out.

Land is not yet taken in severalty. It is still held in common. I can take a piece of land, and the next man can take another. I can take as much as I can cultivate. There are some farms in the Indian Territory of 6,000 acres.

Query. Is there any individual ownership of land?

Mr. WRIGHT. No; but we can sell improvements.

Query. If the land were divided, giving each man 160 acres, how much would there be left?

Mr. WRIGHT. I think there would be 400 or 500 acres left for each person.

Query. Is the Choctaw Nation opposed to that action?

Mr. WRIGHT. They could do it if they would. Some think it would be better to divide the land, and sell what is over for contingent expenses. My father was in favor of dividing the land.

Gen. WHITTLESEY. His father was a sound and true man.

Mr. WRIGHT. We are beginning to develop our natural resources. We have coal and timber. We have an agent who looks after that business. We sell the coal that we get out. We lease the mines to certain men who work them.

Query. How much coal do you mine?

Mr. WRIGHT. It must be a great deal. We supply Texas in large quantities. There is a great deal of liquor brought into our country, contrary to the Choctaw Nation laws. That is debauching our people. We do not know what to do. But it seems to me that the time has come when we ought to become citizens of our country, and have all the laws we need to protect our lives and property.

Query. How many Choctaws are there?

Mr. WRIGHT. The last census gave 13,800 men, women, and children. There are also thousands of white people there. We have some good people among them. We treat them like gentlemen. We put them on their honor. We call them Mr., and judge, and general. I am ready to stand up for the white people.

Gen. HOWARD. If the Indians of the five civilized tribes take up allotments I think they should reserve the balance of the land to use for schools and other proper public purposes. If they do it judiciously it will be a blessing to the people.

What Mr. Wright says on one point so agrees with my own experience and judgment that I want to say amen to it. Christian life is the beginning of civilization. Go out among the Indians as we have been, and you see at once what is needed when you meet all sorts of men. When I first went to Arizona I found an old Indian whose head looked like Senator Wilson's. He was poorly clad, and was sitting on a bench meditating. I asked his name. They said it was Santo. I said to myself: How can I possibly reach his heart? I had with me an interpreter, a half-breed, and I spoke to the man through him. "Santo, I have a Father above;" and the interpreter translated that little sentence to him. Then I said: "Santo, you have a Father above;" and that little sentence was translated to him. Next: "Santo, my Father and your Father are the same Father, so we must be brothers." The old man looked up. He was touched; he shed tears. He rose from his seat, put his hand in mine, and from that time on to the day of his death there never was a more devoted friend. What I mean is this, that what our Brother Wright said is strictly true, however we get at it, that we must have Christian civilization. We do not want to unite church and state. We are pushing education; but do not let us understand that labor and schooling are necessarily religious, spiritually Christian. They are not the religion of the Lord Jesus Christ.

An old Indian up in the north declared that he would kill as aforetime. He hated us, and he hated the Sioux. He was the chief of the Chippewas. By and by a missionary came, and the man was converted. Then he loved us, and he even loved the still hostile Sioux, because his heart was changed. That spirit comes sometimes with education, I admit.

A Catholic priest on one of the islands in the Pacific, near Puget Sound, a faithful, God-fearing teacher of religion, had the root of the matter in him. He taught the boys how to get out logs and how to keep house; and they went on, and civilization took possession of his part of the island, while barbarism was on the other side. Just as soon as their hearts were changed they dropped their blankets, and came over and joined this people and went to work. I do not condemn anything in the line of good training, but Christianity and work must go together. Capt. Pratt is himself a leading Christian man. His pupils are learning and they sing the words of truth. They are learning the practical religion of Christ and carrying it out, and then they are going back and teaching their people. They have the welfare of their

people at heart. What all want is the change of heart. "Let not your hearts be troubled." I say it to these missionaries from all parts of the country who have gathered here. Here is my friend Riggs. How he and the other missionaries have worked in Dakota! I have been out there to look at them. The numerous Indian converts are clean, and dress well, and are doing the work of the Master as well as any of us. How are they going to make further progress? Get the children into school. Now let these children learn to read and write English. But that is not enough. I have known many a man of high education to be a robber, a murderer, a thief, a scoundrel. We must, I repeat it, get their hearts right. We must encourage the spiritual work of the missionaries. Let the Government do its proper part with all fidelity to the last degree. The Government of the United States should establish law wherever it does not exist. I would have sustained Capt. Healy if he had established a court of justice on that vessel up in the waters of Alaska, and I think he would have been sustained if he had done it.

President GATES. But he did not do it.

Gen. HOWARD. No; our friend Thornton was allowed to stay there alone, trusting in the Lord, and he was murdered; yet our Saviour gave his life—he was murdered. I think we must always expect suffering, and, if need be, die fearlessly in the name of the Lord. I speak feelingly, for I have several times had to lay my own life on the altar. I have seen Gen. Whittlesey, who sits near me, go where he had to lay his life on the altar. We had to do it many a time in the freeing of the slaves. Right work is honorable and reasonable, and should be done; but, mind you, all the time the religion of the Lord Jesus Christ must be in the life, in the soul; the heart must be made right. When the hearts of the Indian tribes of New York become right, they will be civilized; and, when the hearts of the citizens of New York get right about that, the Indians will get right. Do not misunderstand me. Do not think this is mere crankiness. I may be a crank in some things, but I know that a change of heart is absolutely necessary to make progress. If we Christian people carry the Indian work on in that spirit, not forgetting to do diligently right things, we shall succeed, and that soon. Yes, we may establish schools and gymnasiums and shops for making useful articles. That is all right and helpful. But do not forget the main thing. We often lose sight of the fact that God is alive. As Sojourner Truth once said to Fred Douglass, "God is not dead; he is alive." Remembering his living presence, we must pray to God for accomplishment, and he will answer our prayer.

The chairman of the business committee, Dr. W. H. Ward, presented the following platform:

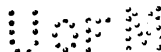
PLATFORM.

The celebration this year of the discovery of America recalls the injuries done by the white man during four centuries to the race which was found in possession of the continent. It is hardly two decades since our Government began to try to make civilized citizens out of those it had allowed to remain barbarians. The progress made during this short time is gratifying, though much less than we might have made, considering how few in number the Indians are and how plain are our duties to them.

We believe that the U. S. Government should apply to the Indian problem a well-defined purpose to hasten, as rapidly as possible, the complete absorption of the Indians into the body politic. A change of administration always awakens especial concern; and we desire that those charged with new responsibilities may, among their many other cares, see to it that further progress is made instead of retreat. President Cleveland's own expressed interest in this subject, both in this and his former administration, gives us hope that he will impress his advisers and executive officers with a corresponding earnest purpose.

We believe that Indian administration is not political in its nature, and ought not to be controlled or disturbed by party politics. President Grant and his successors to the present time have all recognized this principle, and have tried with some earnestness to put it into practice, so that already many of the employees in the service are under civil-service rules. But under both the last administration and that which preceded it, in too many cases good agents and inspectors were removed to make room for untried men. This is most disastrous and should cease. It is a crime against good government to make the Indian service serve not the Indian, but the politician. We ask the President to carry on the reform already inaugurated by extending the civil-service rules to all those positions to which they are applicable, and to observe the spirit of the reform in all appointments and removals in the Indian service. We further earnestly ask all newspapers and other guides of public sentiment to support the President in his prosecution of this reform.

We believe that every Indian child should receive an American education. We believe that the Government should provide this education, and should require the children to attend the schools provided, except that parents should have the same



liberty to send their children to other schools, at their own charges, as is allowed to white parents. Our Government has now provided school accommodations for three-fourths of the Indian children; schools should be immediately supplied for the remaining fourth. While primary education should be given to all, the education of promising youth should not be cut short, but carried on so as to fit them to be teachers and industrial guides of their people. We believe that the Indian trust funds held by the Government, but belonging to the Indians, should be expended for the Indians, and not divided among white men to satisfy fictitious and rapacious claims. We suggest that a statute of limitations be enacted to cut off all depredation claims not presented within a reasonable time, and that stale claims against Indian trust funds should be rejected. We urge that, wherever possible, Indian trust funds be expended for the speedier education and civilization of those to whom they belong, and that in all future legislation, in reference to the sale of surplus reservation lands, this purpose be held in view.

We commend to the public the good work done for the Indian by voluntary societies, philanthropic and religious. In this crisis it is of the utmost importance that the interests of the Indian should be carefully watched; that so long as the selfish spoils system continues, the Indian may have disinterested friends to defend his cause at home and in Washington, as well as to supplement the work of Government agents and teachers. And we urge upon all those churches and missionary bodies which have declined to receive aid from the Government in support of their schools the imperative duty of making up the amount, so that the Indian children shall not suffer a diminution of school privileges.

We believe that it is no longer a question what ought to be done for the Indian, but what shall be done. Public sentiment is formed; it should be carried into effect. We therefore recommend that a permanent committee be constituted by this conference, consisting of 5 persons, of whom the president of this conference shall be chairman, whose duty it shall be to prepare an appeal to the American people embodying these accepted principles, to secure the indorsement of them by representative men of all religious bodies and geographical sections, and to urge them upon the public through the press and upon Congress and the officials at Washington by personal appeal. Among these principles, accordingly, we include:

(1) The extension of the rules or the principles of civil-service reform, so as to remove utterly from party politics the appointment of Indian agents, allotment agents, and inspectors.

(2) Appropriations sufficient to equip and maintain a system of schools adequate to provide for all Indian children of school age not otherwise provided for, and compulsory attendance of children at these or other schools.

(3) The protection of Indian trust funds against unjust claims, and their expenditure as far as possible for the education and civilization of the Indians.

(4) The breaking up of the reservations as rapidly as the interests of the Indians will allow, and the incorporation of the Indians in the mass of American citizens.

(5) Due provision made by Congressional appropriations or from trust funds for the maintenance of legal protection, for schools, roads, and other public burdens, in counties where Indians have received allotments of lands which, by protected Indian title, are exempt from all taxation, in order that no unjust burden may be put upon other resident citizens of these counties.

Dr. WARD. I am glad that we close as we always close these meetings, with words of encouragement and hope. What we have heard from Gen. Whittlesey has brought joy to our hearts. We are glad to accept what is hopeful. It is the business of this conference, however, to look on the dark side. It is our business to look at the evils and difficulties, but we are liable to magnify them beyond their due proportion. When the famous Jabez Bunting, the most famous British Methodist preacher of his day, died, a great public meeting was called in honor of his memory. A speaker, in a doleful tone of voice, began, "The sun of Methodism has set." A shrill voice suddenly piped up, "Bless the Lord, that's a lie." Anything that would make us fear that the American people can not be trusted is not true to the facts in the case. We may be sure that the good common sense of the American people, when it is appealed to by such a body as this, and by other similar bodies, which are meeting all over our country in national organization, will crystallize in public sentiment that will secure such reforms as are asked for. But I say our business is not so much to look on the bright side as it is on the dark side; and, when we think of this dark side, we have to impress upon ourselves and upon other people, and especially upon those who have the charge of our Government, the principle that we are all brothers.

A beggar, ragged, bloated, evidently a hard character, once called upon a clergyman, and asked him for something to eat. The minister looked at him, and was not overmuch impressed with his appearance. He wished to do him good in his own way, however; and, when the man asked for bread, he said: "I will give you bread if you will do your part. Can you say the Lord's prayer?" "No," said the man, "I can not." "Well, repeat it after me; and, when you learn the Lord's prayer, I

will give you what you want to eat." Then he began, "Our Father," "Did you say 'Our Father?'" asked the beggar. "Yes," replied the clergyman, "Our Father." "Do you mean your Father?" asked the beggar. "Yes, your Father." "My Father, too?" asked the man. "Yes," said the clergyman, "say it. 'Our Father which art in heaven.'" "But, if he is your Father and my Father," said the beggar, "then you and I are brothers." "Yes, I suppose so," said the clergyman. "If you are my brother," said the beggar, "then cut me that bread quick, and cut it thick." What we have to remember is that the Indian is our brother; and we want to get for him justice, and we want to get it thick and quick.

I move the adoption of this platform.

The motion was seconded, and the platform was unanimously adopted.

Dr. WARD. I move that it be the duty of the president of this conference to appoint a nominating committee, which shall aid him in selecting the four names of those who shall serve with him on this proposed committee.

It was so voted.

Dr. WARD. I would like to offer the following resolution which has been handed to us, but which it perhaps may not be wise to incorporate in the platform, and yet which, I think, some members of the committee may wish to have passed as a separate vote:

"We greatly regret that the appropriation for education in Alaska has during the past two years been reduced from \$50,000 to \$30,000, thereby closing several schools among the native population.

"This is contrary to a sound public policy, and we urge upon the attention of the honorable Secretary of the Interior and upon Congress the importance of increasing this appropriation."

Mrs. M. R. Morris, formerly Miss Riggs, of the Santee Mission, was invited to speak.

Mrs. MORRIS (of Sisseton). My mother was a New England woman, and among my earliest experiences were listening to stories of the old home. For a long time we planned how some time we would go to New England, and go through that part of the State where she had lived. Excepting the time when I was brought there as a six months' baby, I had never seen it until last week. Now I have been across the State of Massachusetts, and have got into New York; but I never imagined I should ever be in such a place as this. I consider that we have been very fortunate indeed to be allowed to come here.

For a great many years I was connected with the work among the Sisseton Indians, but I do not feel prepared to give you any impression of them. I consider them a very incomprehensible people. I thought I knew the Sioux pretty well. I have charge of a small school which I have been carrying on under great difficulties. The work is not very large. We are hoping to have a new building in a new location, and get out of the old place by the river. Three years ago, when it was put up, it was a good building, but it is way behind the times now. I can not tell you what a forlorn old building it is. If we are going to do any good work we must make the work and the place more attractive, especially to the children. We must remember in our work that each child has a soul, and we must work for their souls.

I hold in my hand a Dakota hymn book. From my earliest recollection we were all taught to sing in Dakota. We went to the service held in the Indian tongue; and, when the Indians sang, we sang. I was brought up to feel that that was a part of the worship. There are a great many hymns that express to me more than any English hymns express. They come to me in times of trial. A few years ago, when I came away from Sisseton Agency, the first Sabbath I went to church the people had no hymn books. There were many old men and women; and, when we sang, they understood not a single word. When the minister began his sermon, reading out of the English Bible, they did not understand at all. The young people did understand, but the old people not a word. The sermon was given through an interpreter. It seemed to me, brought up as I had been, hearing the Gospel in the Dakota language and as I had known our Dakota preachers, a most pathetic experience. I could have cried. I wondered what could be done. Of course we did not expect to train up the children in the Indian languages, but for the sake of the old people there should be some other way of reaching them. Not long ago, when I was in Washington, I met Mr. Dorsey, who is considered one of the best-informed men in reference to the Indian. I had heard that he had translated the hymn "Nearer, my God, to Thee," into the Indian language. He said he would give me a copy, and promised that he would look up his papers, and find one or two more that he prepared years ago. So I hope we shall have at least one hymn that we can all sing. Supposing we sing it every day for a year, it would be a good thing. I take great pleasure in thinking that we shall have a hymn that the people can sing.

Mrs. Morris was asked to sing "He leadeth me" in the Dakota language. She did so, in company with her brother, Mr. Riggs, and Miss Worden.

Mr. DAVIS. An old woman of the Omaha tribe, named Mape, was in the habit of

walking 3 or 4 miles every prayer-meeting night, regardless of storms and of the hard labor she might have been doing during the day. It was said by some of the young people, "It is too bad for you to go so far; you ought not to go after the meeting such a great distance all alone—you must be afraid." To which she replied, addressing one of them: "Marguerite, are you a Christian, and say so? You have been a Christian a good while, and you can read your Bible. I can not read; but you taught me a verse which says, 'What time I am afraid, I will trust in Thee,' and I think of that as I go alone."

This is not an exceptional type of Christian among Indians.

Miss Sarah F. Smiley was invited to speak.

Miss SMILEY. I do not feel much like speaking, but I have been keeping up a "terrible thinking." There are some complicated matters coming up before you. It seems to me that this Indian question touches every other question that can possibly interest us as men and women and Christians. It touches all the moral life, all social questions, all church questions, and it touches all State questions, so that, as I have looked at it to-day, it seemed to me like a game of cat's cradle. We have all taken off cats' cradles with the children. We know what nice work it is to put our fingers in and take off all the strands without disarranging them. One careless touch, and it all falls to pieces. But, taken off carefully, we have the same thing in a different fashion. So to-day the different views represented here are different arrangements of our cat's cradle.

Another thing has impressed me very much. Years and years ago, as I was accustomed to sew a little now and then, I was troubled with a kink in my thread, and I wondered why the thread was made so that it was always kinky. No one else seemed to complain of the thread as I did. One day I spoke of it to a friend, who asked, "Do you get hold of the right end of the thread? You must take the end that is cut from the spool." I found after that that there were no more kinks in my thread, and that the whole thing worked smoothly. Gen. Howard and others have spoken of the Christian training of the children. That is the right end of the thread. We should get rid of a great many kinks if we could only get hold of that first end of the thread. Let us take the directions of our blessed Lord, "Seek ye first the kingdom of God and his righteousness: ess."

I was asked last night if I would not repeat a few lines from Archbishop Trenchard that I have given in this conference before. I do so with pleasure.

In doing is this knowledge won,
To see what yet remains undone;
With this our pride repress
And give us grace, a growing store.
That day by day we may do more,
And may esteem it less.

Gen. WILSON. A few days ago I returned with my family from that ethereal, snow-white city on the borders of a great Western lake—a city that is so soon to disappear, like the Arab's tent that is silently folded and as silently taken away. The parlor car in which we journeyed Eastward bore the name of "Shabbona." Now, I have my doubts whether there is anyone in this audience learned in Indian lore who can tell what that word stands for, and what its significance. It is the name of a Pottawatomie chief whom it was my privilege to know. Though I have seen and known many distinguished Indians, I never saw such a perfect specimen of manly beauty as was this grand old Shabbona, who, when I met him at three-score and ten, was still straight and strong and stalwart, and with a firm, springy step such as I never saw in any other man of his age. He was one of those who took part in that famous massacre of August, 1812, which occurred on the borders of the lake very near the site of the beautiful White City; but he was not one of those who were attacking the whites. On the contrary, although then only 27 years of age, he saved the lives of several women and children, against his own people. To-day there stands on the spot where that massacre occurred, more than four-score years ago, a very noble group in enduring bronze, placed there by the person who has for thirty years been the principal owner and conductor of those palace cars to which I have referred, and who gave the name to that car which brought us safely a thousand miles. The old chief was born in 1785, ten years before Gen. Wayne acquired, by the treaty of Greenville, 6 square miles on which the city of Chicago now stands. He was one of those who in 1833, deeded that vast country which forms a portion of the northern part of the State of Illinois.

President GATES. Was it he who delivered the deed again as a symbol?

Gen. WILSON. No. He passed away many years ago, but it was delivered by a kinsman. I should have attended the old chief's funeral, but that at that time I was attending the funeral of another chief, the chief of American writers, the ever beloved Washington Irving, who was buried among his kindred on the banks of the Hudson.

Shabbona, pronounced Shaw bee-nay, was an Indian who was in advance of his

time. He sometimes expressed opinions that were similar to those that I have heard here. He said that the one hope of his race was to accept civilization; that the methods of life which they had previously pursued were impossible under the present condition of things. The white man was crowding them back, the buffalo were disappearing, and there was no hope except in education and civilization; that they must lay aside the bow and arrow and the gun, and in their places take up the spade and the plow. He was one of the few Indians that I have known who never touched or tasted the "fire-water." Never under any circumstances would he drink it. It was sometimes offered him against his will, and he always refused; but he would willingly accept a bunch of cigars. I tried to persuade him to go to a photographer's for his portrait, but he invariably declined. Shabbona was the author of a naive remark, that "the first white man who settled here was a negro," Point-au-Sable, a native of San Domingo, having made his advent among the Pottawatomes of Chicago in 1796.

Among my Army acquaintances was Col. James D. Graham, of the Engineer Corps, who spent forty years on the frontier; and during those years he came constantly in contact with the Indians. It was his testimony that he had never known any Indian outbreak or outrages that were not caused directly or indirectly by wrongs perpetrated upon them by white men. He told me of once losing a valued horse. The colonel had given up all hopes of ever seeing the animal again, when an Indian came in leading the horse. He had ridden three days to return him, and refused any compensation. He was content to bring back the horse to the palefaced friend who had been kind to him. And the high-minded old colonel asked, "Did you ever hear of a white man riding three days to return an Indian's horse?" I think he might have substituted "three hours, or even three minutes" for "days" in his inquiry.

An esteemed delegate has suggested that I should say a word, before concluding, in regard to the Indian as a soldier. During the war two red men served under my command in the Vicksburg campaign, one a Canadian, the other a Sioux. I may safely assert that there were not two better privates in my battalion of Illinois cavalry than those two Indians, both of whom, I regret to say, were killed in battle. I believe the red men well adapted for cavalry and scouting service, and that they should be largely employed in the Army; and I am pleased to be able to announce that similar views are entertained by my friend Gen. Schofield, one of the heroes of the late civil war, and the ranking officer of the U. S. Army.

President Gates invited Mr. W. H. McElroy to speak, and introduced him as an old and dear personal friend. Mr. McElroy responded in a few words of his own, and then gave some extracts from Emerson's address to the students of Dartmouth College in 1838, and from Charles Sprague's oration on the American Indian, as fine examples of eloquence. He closed with Leigh Hunt's "About Ben Adhem," applying it to the host of the Mohonk conference.

Dr. Lucien C. Warner was then introduced.

Dr. WARNER. Our gatherings here have hardly been a reflection of the condition of the Indian, whose cause we are come to espouse. If our host believed in object teaching, he would spread the hills with tents and provide us each with a blanket. Instead of that, we are brought into sympathy with the Indian by the law of contrasts; for we are surrounded with the results of the highest civilization. Our host is so modest that I know he would rather have us pass over in silence his own relations to this conference; but I feel that, in justice to the cause which we represent, a word should be said. When we see the improvements which have been made in the condition of the Indians during the past twelve or fifteen years, we have great cause for gratitude. It is well known to most of those here that the incentives to these improvements, that the formulation of what the changes should be, that the line upon line and precept upon precept needed to carry through the various laws necessary for the improvement of the Indian, have originated here in this Mohonk conference. I can go one step farther and say that this conference is the embodiment of the wisdom and foresight and generosity of our host—Mr. Smiley.

The Mohonk conference is unique; unique in the place where it is held; unique in its composition; unique in the influence it has exercised in this country. It could not be held in Boston, or New York, or Philadelphia, or in any city of this country, and still be the Mohonk conference. I bless God, therefore, for the man who has made it possible to carry it on here these many years. And, as a slight expression of our obligation to him, I present the following resolution:

"The delegates to this annual Mohonk Indian conference desire to place on record their indebtedness to our generous host and hostess, Mr. and Mrs. Albert K. Smiley, for their hospitality in entertaining the members of this conference. As individuals we may not hope to repay this indebtedness in kind; but we trust that the benefits which these conferences bring to the Indian and the incentive to better acts and nobler lives which they bring to each of us will be to them a sufficient reward."

President Gates invited Prof. Gilmore to follow Dr. Warner.

Prof. J. H. GILMORE (of the University of Rochester): It seems perhaps fitting that one who is a newcomer among you, and is receiving his first impressions, should say a word or two in seconding the resolution which has been presented in recognition of the graceful hospitality of our noble host. My own impressions are those alone that I can give you, they are so vivid, and so fresh. I thank the Lord for leading me—for I do believe he leads us—to this beautiful lake. I am impressed, first of all, with the handiwork of the Creator, with the exceeding beauty of this lake and its surroundings. I have been wondering whether that downtrodden race who especially enlist our sympathy appreciated the beauty of the place. I have to-day been taking my second lesson in Indian dialects. I took it from our ubiquitous friend, Mr. LeRoy, of whom we all ask questions. My first lesson was taken long ago. During the war the Secretary of the Navy sent word to the governors of the different States, stating that a certain number of gunboats were to be given Indian names, which he wished the governors to suggest, and the governor of New Hampshire turned the task of selecting an Indian name over to me.

President GATES. He happened to be the son of the governor.

Prof. GILMORE. The first name that occurred to me was the name "Kearsarge," and I put that down on my list. That happened to be selected, and it became the name of the historic "Kearsarge." Some time after that I found an old map of New Hampshire, and among the mountains was put down one "Hezekiah Sargent's mountain." There went my Indian name! Hezekiah Sargent's mountain, Kiah Sargent's mountain, Kiah Sarge mountain, Kearsarge!

I wanted to know in reference to this name Mohonk. I thought perhaps it might mean "beautiful water in a high place" or "the smile of the Great Spirit"; I thought there ought to be something Smiley about it. I asked Mr. LeRoy if it were Indian. He said it was; that it meant "on the high sky top." That is where we have all been for several days, in a condition not merely of physical elevation, but intellectually and spiritually. And now I hope we are going down into the lowlands, wherever we can among the degraded and downtrodden, with the spirit and desire to lift them up and ennoble them.

We have been on the sky top largely because of the beautiful Christian character and the beautiful life which bear sway within this house. If this lake can not be called the "smile of the Great Spirit," we have seen the smile of the Great Spirit on the face of our host. Thank God for putting it into the heart of our friend to invite us this year, and for the beauty of the place, and for the Christian character and life that permeate this house, and for the spirit that animates this conference!

I had heard of this conference before, and have heard it severely criticised. I have been surprised at the plainness of the utterances. I have heard it said that you come together to concoct plans to coddle the Indians. But I have heard men say here that they did not want to coddle the Indian; all they wanted was to treat him as a human being. I heard one man say that the only good Indian is a dead Indian; and I believe it is God's truth that he said. And then he went on to say that the only good white man is a dead white man; that is, a man, red or white, must be dead to sin and alive to righteousness or he is no man at all. That was the thought brought out here.

I have been surprised to see how you differ, and how you agree to differ. Here are advocates of Government schools, and every one says, Amen, the more the better. And then there are advocates of industrial schools, and you agree to that. And, when Capt. Pratt develops his idea of planting those schools here and scattering their pupils throughout the East, every one says, Amen. And, when the idea was set forth of training them and sending them back, every one shouted, Amen. Then Gen. Howard insisted that the main idea was that the gospel of the Lord Jesus Christ must reach the human heart; and to this plea for distinctively Christian schools you still cried, Amen. It is wonderful, this diversity of opinion and yet unity of purpose. Under the influence of the overruling spirit of God, men and women of strong mind and will can work in harmony. As Milton says in his *Areopagitica*, "Differences of opinion need not interrupt the unity of the spirit, if we can find within us the bond of peace."

In view of the spirit that prevails here we may well say, like Dickens's Tiny Tim, "God bless us every one." God bless these earnest workers and bless this conference, and make it productive of greater good to the Indian than ever.

President GATES. You will not think any less of my old college professor when you know that he is the author of that beautiful hymn, "He leadeth me," which has been translated into many languages.

We want you to feel, our dearly loved host, that we have been with you so long that we have a right to say something sweet to you, if we want to.

The resolution of thanks was then passed.

Mr. SMILEY. I can not thank you sufficiently for these kind words. It is a great pleasure to me to have this conference here. The pleasantest time of the year is when this conference gathers. It has had a natural growth, as this building has had

a natural growth. The thing which I aimed at in establishing it is accomplished every year. There is perfect freedom of discussion without malice or bitterness. There is freedom in the expression of differences of opinion, and then a quiet acquiescence in the best judgment, so that our platform is adopted without dissension. I feel exceedingly grateful to you all for coming and I hope you will be here next year. There have been between 165 and 170 in attendance, a little larger than ever before.

Two hundred years ago these mountains and valleys were filled with Indians. This particular mountain was a fastness. They could retreat here where no one could find them. Sky Top is the point over which the first line made in this country from the Hudson River west was drawn. The line runs through this parlor. It has held the name over two hundred years. The name of the mountain Shawngunk means White Rock. The name of Mohonk was put on record two hundred years ago. It was first applied to the mountain and afterward to the lake.

Our next conference will be just one day earlier in the month. It begins Tuesday night. I hope you will all try to be here.

I want to thank you again for the kind words that have been spoken.

A vote of thanks to the presiding officer was unanimously passed.

After the singing of a hymn and the benediction the conference adjourned at 11 p. m.

LIST OF MEMBERS.

Abbott, Rev. Dr. and Mrs. Lyman, editor of the Outlook, New York City, Brooklyn, N. Y.

Abbott, Mr. and Mrs. Austin, 71 Broadway, New York City.

Abraham, David, Indian student, Carlisle, Pa.

Archiquitte, Bolinda, Indian student, Carlisle, Pa.

Atterbury, Rev. Dr. W. W., New York City, chairman International Congress on Sunday Rest, Chicago, Ill.

Bailey, Mrs. Hannah J., Winthrop Center, Me., superintendent World's and National W. C. T. U., Department of Peace and Arbitration.

Barrows, Mrs. Isabel C., Christian Register, Boston, Mass.

Bigelow, Hon. John, Highland Falls, N. Y.

Boyd, Mr. O. E., New York City, recording secretary of the Board of Home Missions of the Presbyterian Church in the United States.

Brown, Mr. Levi K., clerk of Friends' Yearly Meeting, Goshen, Pa.

Bruce, Rev. and Mrs. James M., Yonkers, associate pastor Memorial Baptist Church, New York City.

Bullard, Mrs. Stephen H., Boston, Mass., president Massachusetts Indian Association.

Burgess, Miss M., Carlisle Industrial School, Carlisle, Pa.

Burke, Miss William L., 61 Prospect Place, Brooklyn, N. Y.

Campbell, Mrs. W. P., Carlisle Industrial School, Carlisle, Pa.

Capen, Dr. and Mrs. Frank S., principal State Normal School, New Paltz, N. Y.

Cleveland, Miss Abby E., Poughkeepsie, N. Y., first vice-president Poughkeepsie Indian Association.

Cleveland, Miss Rose Elizabeth, Holland Patent, N. Y.

Cope, Mr. Francis R., Germantown, Pa.

Coppock, Mr. Benjamin S., superintendent Chilocco Industrial School, Oklahoma Territory. (Post-office address, Arkansas City, Ark.)

Crannell, Mrs. W. Winslow, 9 Hall Place, Albany, N. Y., president Albany Indian Association.

Cuyler, Rev. Dr. and Mrs. Theodore L., Brooklyn, N. Y.

Davis, Mr. and Mrs. Joshua W., Newton, Mass., vice-president Boston Indian Citizenship Committee.

Dawes, Hon. and Mrs. Henry L., Pittsfield, Mass.

Dawes, Miss Anna L., Pittsfield, Mass.

Dean, The Misses, 26 West Thirty-ninth street, New York City.

Dewey, Miss Mary E., Boston, Mass., corresponding secretary Massachusetts Indian Association.

Dorris, Miss Julia, Indian student, Carlisle Industrial School, Carlisle, Pa.

Duffield, Rev. Dr. and Mrs. John T., Princeton, N. J.

Elliott, Mrs. Elizabeth, New York City, president New York Branch Woman's Indian Association.

Field, Mr. Franklin, Troy, N. Y.

Fisk, Mrs. Clinton B., 175 West Fifty-eighth street, New York. (Seabright, N. J.)

Fisk, Mrs. James C., corresponding secretary Cambridge Indian Association, Cambridge, Mass.

Fountain, Mr. and Mrs. Gideon, 34 East Sixty-fourth street, New York City.

Foxcroft, Mr. and Mrs. Frank, Boston, Mass., editor of the Boston Journal.

Frissell, Rev. Dr. H. B., Hampton, Va., principal Hampton Industrial School.

- Frye, Mrs. Myra E., Woodfords, Me., president Maine Indian Association.
 Gallup, Mrs. J. C., Clinton, N. Y., president Woman's Synodical Committee of Home Missions, Synod of New York.
 Galpin, Mr. and Mrs. S. A., New Haven, Conn., secretary New Haven Indian Rights Association.
 Gates, Dr. Merrill E., Amherst, Mass., president Amherst College and chairman Board of United States Indian Commissioners.
 Gilman, Miss Emily S., Norwich, Conn.
 Gilman, Rev. Dr. E. W., Bible House, New York City, general secretary American Bible Society.
 Gilmore, Prof. and Mrs. J. H., Rochester, N. Y., Rochester University.
 Greene, Mr. J. Evarts, Worcester, Mass., member Boston Indian Citizenship Committee.
 Greenough, Rev. and Mrs. William, Philadelphia, Pa. (1712 Franklin street.)
 Haines, Mr. and Mrs. Robert B., Cheltenham, Pa.
 Hale, Rev. Dr. and Mrs. Edward E., Boston, Mass., member Boston Indian Citizenship Committee; editor *Lend a Hand*.
 Hall, Rev. Dr. and Mrs. Hector, Troy, N. Y., pastor Second Presbyterian Church.
 Harsha, Rev. Dr. and Mrs. William Justin, Lenox avenue, New York City.
 Hartshorne, Mr. Charles, Philadelphia, Pa.
 Hatfield, The Misses, 149 West 34th street, New York City.
 Hine, Hon. and Mrs. C. C., 209 Washington avenue, Newark, N. J.
 Houghton, Hon. H. O., Boston, Mass., member Boston Indian Citizenship Committee.
 Houghton, Miss, Boston, Mass.
 Howard, Gen. O. O., major-general U. S. Army, Governor's Island, N. Y.
 Howard, Mr. H. S., Governor's Island, N. Y.
 Huizinga, Rev. and Mrs. A. H., New Paltz, N. Y., Pastor Reformed Church.
 Huntington, Mr. and Mrs. Daniel, New York City.
 Ives, Miss Marie E., P. O. box 1065, New Haven, Conn., President New Haven Indian Association.
 Jackson, Rev. Dr. Sheldon, Department of the Interior, Bureau of Education, general agent for education of Alaska.
 Jackson, Miss Delia S., Washington, D. C.
 Kinney, Mrs. Sara T., New Haven, Conn., president Connecticut Indian Association.
 Kohpay, Harry, Indian student, Carlisle Indian school.
 Lander, Mrs. Gen.
 Lane, Mrs. George W., Norwich, Conn.
 Lee, Mr. Francis H., 14 Chestnut street, Salem, Mass.
 Lee, Mrs. Francis H., 14 Chestnut street, Salem, Mass.
 Life, Rev. William, Rye, N. Y.
 Lippincott, Rev. Dr. and Mrs. J. A., Philadelphia, Pa., pastor Arch Street M. E. church.
 Lockwood, Annie, Indian student, Carlisle industrial school, Carlisle, Pa.
 Logan, Mr. H. B., New York City, representative United Press Association.
 Long, Julia, Indian student, Carlisle industrial school.
 Lovatta, Philip, Indian student, Carlisle industrial school.
 Lukens, Mr. and Mrs. Charles M., Germantown, Pa.
 Lyon, Hon. William H., Brooklyn, N. Y., member board of U. S. Indian Commission.
 MacArthur, Rev. Dr. and Mrs. R. S., New York City, pastor Calvary Baptist church.
 McElroy, Hon. William H., the Tribune, New York City.
 McElroy, Mr. and Mrs. John E., 170 State street, Albany, N. Y.
 McKee, Mrs. J. Russell, Indianapolis, Ind.
 McWilliams, Mr. and Mrs. Daniel W., 39 South Portland avenue, Brooklyn, N. Y.
 Meserve, Mr. Charles F., Lawrence, Kans., superintendent (Indian school) Haskell Institute.
 Miller, Mr. and Mrs. Benjamin H., Sandy Springs, Md., inspector Indian department.
 Milne, Dr. and Mrs. William J., Albany, N. Y., president New York State Normal College.
 Monroe, Hon. E. B., Tarrytown, N. Y., member board of U. S. Indian Commission.
 Montezuma, Dr. Carlos, Carlisle industrial school, Carlisle, Pa.
 Morgan, Gen. and Mrs. Thomas J., New York City, corresponding secretary the American Baptist Home Mission Society.
 Morris, Mrs. Martha Riggs, Omaha agency, Nebr.
 Morse, Prof. and Mrs. Anson D., Amherst College, Amherst, Mass.
 Moss, Rev. Dr. Lemuel, Minneapolis, Minn., editor of the *Ensign*.
 Mowry, Mr. and Mrs. William A., Salem, Mass., superintendent of schools.
 Paull, Miss J., Carlisle industrial school, Carlisle, Pa.
 Peloubet, Rev. and Mrs. F. N., Auburndale, Mass.
 Pierce, Mr. and Mrs. Moses, 274 Broadway, Norwich, Conn.
 Polkemus, Rev. and Mrs. I. H., 56 Roseville avenue, Newark, N. J.

Pratt, Capt. H., Carlisle, Pa., superintendent Carlisle industrial school (Indian).
 Proudfit, Rev. and Mrs. Alexander, Baltimore, Md.
 Quinton, Mrs. Amelia S., 1823 Arch street, Philadelphia, Pa., president Woman's National Indian Association.
 Riggs, Rev. Thomas L., Dakota Mission, Oahe, S. Dak.
 Ryder, Rev. C. J., Bible House, New York City, assistant corresponding secretary American Missionary Association.
 Smiley, Hon. and Mrs. Albert K., Mohonk Lake, N. Y., member of Board of U. S. Indian Commissioners.
 Smiley, Mr. Albert H., Lake Minnewaska, N. Y.
 Smiley, Mr. Edward, Lake Minnewaska, N. Y.
 Smiley, Miss Sarah F., New York City.
 Smith, Miss Helen Shelton, New York City.
 Strieby, Rev. Dr. M. E., Bible House, New York City, corresponding secretary American Missionary Association.
 Taggart, Mrs. Philip S., 350 Madison avenue, New York, president New York City Indian Association.
 Talcott, Mrs. James, 7 West Fifty-seventh street, New York City.
 Tribou, Rev. Dr. D. H., chaplain U. S. N. (U. S. S. *New York*).
 Tribou, Mrs. D. H., Ellsworth, Me.
 Van Slyke, Rev. Dr. and Mrs. J. G., Kingston, N. Y., pastor First Dutch church.
 Walker, Right Rev. William D., bishop of North Dakota, member board of United States Indian Commissioners.
 Ward, Dr. William Hayes, New York City, editor of the New York Independent.
 Ward, Miss Hetta L. H., New York City.
 Warner, Dr. and Mrs. Lucien C., 2042 Fifth avenue, New York City.
 Welsh, Mr. Herbert, Philadelphia, Pa., corresponding secretary Indian Rights Association.
 Wilson, Gen. James Grant, West Point, N. Y. (15 East Seventy-fourth street, New York City).
 Whipple, Right Rev. H. B., Faribault, Minn.
 Whittlesey, Gen. and Mrs. E., Washington, D. C., secretary U. S. Board of Indian Commissioners.
 Wood, Mr. and Mrs. James, Mount Kisco, N. Y.
 Wood, Mr. and Mrs. Henry, Mount Kisco, N. Y.
 Woodruff, Capt. and Mrs. Thomas M., U. S. Army (care of adjutant-general, U. S. A., Washington).
 Worden, Miss Ella, normal training school, Santee agency, Nebr.
 Wortman, Rev. Dr. and Mrs. Denis, Saugerties, N. Y., pastor Reformed church.
 Wotherspoon, Capt. and Mrs. William W., Mount Vernon barracks, Ala.
 Wright, Rev. F. H., Atoka, Ind. T.

JOURNAL OF THE TWENTY-THIRD ANNUAL CONFERENCE OF THE UNITED STATES BOARD OF INDIAN COMMISSIONERS, WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN RIGHTS ASSOCIATIONS.

The conference met at the Cochran House, Washington, December 15, 1893, at 10 a. m., President Gates in the chair.

Prayer was offered by Rev. George F. McAfee.

President GATES: The curfew never rings to cover the fires of interest in Indian affairs. Yet the name of the curfew bell recalls the fact that the fires on the hearth were covered at a given hour through all our early settlements in colonial days. When the evening bell struck lights went out and the fires were covered. In the early morning some one—let us hope for the honor of the stronger sex that it was the man of the family—arose, and drawing off the ashes began to rake together the coals of fire that had held their heat through the long night. As they were drawn together more heat was evolved and a glaring fire was soon burning. Twice a year we rake in the scattered coals of intense warm interest in Indian affairs which are quietly glowing the year through in many communities, and at the Mohonk conference and at this conference we feel a fresh sense of strength as we draw nearer to one another and the fire flames again in expression and in act.

This work for the Indian from the beginning, has been a work into which philanthropy and Christian principle have steadily entered. We rejoice to see the United States now fairly committed to a policy of education somewhat adequate to the need of the Indian, but we are not, for a moment, to imagine that what should be done for the Indian, will be done without forces that originate outside the official circles. It is to philanthropists and Christian workers that we must look to awaken, and to center upon Congress, through letters and newspapers, that force of public opinion which will hold Congress to its duty, in legislation for the Indians.

This is the twenty-third conference of the United States Board of Indian Commissioners with the representatives of the religious societies which do mission work among the Indians.

When Gen. Grant established this board in 1869, it was with the avowed intention of calling upon the religious societies and denominations to advise with the Government steadily in regard to the policy to be pursued. You may remember that Gen. Grant's Indian policy was distinctly a peace policy. It has associated itself in the thought of many, with our friends, the Quakers, who, at his invitation, were actively interested in it from the first. But on the Board of Indian Commissioners were the Hon. William E. Dodge and the late Senator Farwell, with other strong men from different parts of our land. They applied themselves first to the rectification of the terrible abuses that were connected with the purchase and the issue of the Indian-agency supplies.

I am going to ask Gen. Whittlesey to read you a part of the most interesting historical statement (which he has recently given to our board) of some of the problems which faced the board when they began their work. Certain of us who have been members of the commission for some years, are beginning to feel like patriarchs, as we see the progress made in Indian affairs within the last ten years. Ten years ago, in the matter of the education of the Indians, how utterly improbable it seemed that the Government would ever furnish anything like an adequate system of schools for Indians. I remember when an appeal was made at one of the conferences, asking that the Government make preparation for the education in its schools of every Indian child, and the proposal was scouted as Quixotic. It was said that to make such an appeal would simply create a revulsion of feeling in Congress and no good results could follow it. But the appeal was made, and in the face of discouragement and opposition the work has gone on, until the Government schools now will accommodate two-thirds of the Indian children of school age. Our voice ought to be heard against any material reduction and in favor of a material increase in the appropriation for schools.

I want Gen. Whittlesey to let you understand how far the work of this board has concerned itself with a wise care for and attention to securing sound business methods in Indian affairs. I think the philanthropy which allies itself with true business interests is the wisest philanthropy. The name philanthropy has been injured by its connection with certain men who neglect the primal business duties of their

own life. The man who holds a roving commission to do good to everything else on earth except to those first entrusted to him, to his own family—the man who is so busy with far-away plans for good that he does not pay his own debts, is a man to be dreaded in all philanthropic work. It was insisted by this board that business methods must be applied to the conduct of the business of the Government with the Indian. In the very first year after this board undertook to supervise the Government contract system there was a reduction from four cents and a fraction to two cents and a fraction in beef contracts. This meant a saving of hundreds of thousands of dollars each year. Far more important was the reform in the *morale* of the Indian service when these carefully guarded business methods began to be applied in calling for bids and letting contracts. It is literally true that twenty-five years ago the men in the Indian service who were honest were the exception. It is beyond belief, the fraudulent transactions that were unearthed. The reforms that were first urged by this board have been adopted as the steady policy of the Government, so that at our last meeting to open bids in New York there were 458 bids, as against a dozen bids in the old days.

For several years there has been a large attendance of all the jobbing merchants of flour, beef, cottons, hats, clothing, etc., and the prices of the next two or three weeks in the New York market are determined by the proposals and bids now offered under the careful system of advertising for and letting contracts for Indian supplies. Even the men who love to sneer do not dare to affirm any longer that the men who are engaged in this work belong to a "ring," or that the interests of the Indian Bureau are not honorable, above reproach. Ex-Commissioner Price, who is with us here to-day, during his administration as Commissioner of Indian Affairs, made his influence felt in this reform and in others. It is most gratifying to welcome two such ex-commissioners as Commissioner Price and Commissioner Morgan at our session this morning.

Shall we now listen to Gen. Whittlesey's report?

Gen. WHITTLESEY. The question is often asked, what is the work of the Board of Indian Commissioners? I will read some extracts which I have gathered from the records of the Board. (See report, p. 3.)

President GATES. We can freely speak of the early work of the Board, for the points of which Gen. Whittlesey has spoken were points taken up before most of us who are now members of the Board had any share in its work. We see that through business methods in the purchase of supplies, the breaking up of the reservations, the breaking up of the tribal system, the giving of land to the Indians in severalty, the establishment of the common-school system on reservations, the putting of Indians into the common schools of the States, and the taxing of Indians, were all recommended by this Board years ago, and have steadily recommended, year after year, until one after another—most of them—have been incorporated into the legislation of Congress.

Another point, which is of historic interest, is that the first bill to give land in severalty to Indians was drafted in the office of the Board of Indian Commissioners. It had in it the essential provisions of the act, which we know as the "Dawes" bill. I do not wish, by recalling this fact, to derogate in any degree from the honor due Senator Dawes in carrying that measure through Congress, but simply to show that the measures which this Board has recommended have been such as to commend themselves to all the best friends of the Indian. We have been working together on the same lines, by business methods, business men, legislators, missionaries, and philanthropists.

Mr. PAINTER. This severalty bill was known and discussed in this country as the "Coke" bill. It was as the "Dawes" bill that it finally passed.

It was moved and seconded that a business committee of five be named. The following committee was appointed by the chair: Hon. Darwin E. James, Gen. Eaton, Mrs. Quinton, Mr. Phillip Garrett, and Mr. McAfee.

The president then asked the secretary of the Baptist Home Mission Society, Gen. T. J. Morgan, late Commissioner of Indian Affairs, to report concerning the Baptist Mission work among the Indians.

Gen. MORGAN: I have not come with any statistical report. If this is desired I will at a later date, before the minutes are printed, very gladly furnish to the secretary a statistical statement of what the American Baptist Home Mission Society is doing. In general, that society carries on a twofold work—that which is distinctively missionary and that which is educational. Our missionary work is largely confined to the five civilized tribes. We have had for many years successful missions among the Cherokees, Chickasaws, Choctaws, Sac, and Foxes, and others. During the two or three years the work has grown in importance and in efficiency. We have now quite a number of efficient Indian workers—men that are preaching the gospel very successfully to their own people; men of dignity and character and of very useful attainments.

The work of organizing missionary operations by the appointment of local com-

mittees and the formation of associations of Indian churches has gone on successfully. In some cases the churches are mixed, the whites and the Indians being together in the same organization which we think is desirable wherever possible. Recently we have established a new mission among the Comanches not far from Fort Sill. A chapel has been erected, a small parsonage built and a man and his wife, who had been a teacher for many years in a public school of Rochester, entered upon their work with enthusiasm and we hope with every prospect of success. Two women sent out by the Woman's Home Mission Society of Chicago have joined them. They have been very kindly received and we have reason to hope that they will be able to conduct missionary work where no missionary work has been attempted. Two chapels are now being erected for the Kiowas. We have two missionaries at work there and it is expected that others will join them in a short time. Our schoolwork is confined chiefly to the five civilized tribes. What is known as Indian University has been doing successful work for many years and a number of men are now showing a great deal of capacity for the attainment of scholarship. We have a fairly good building and a good set of teachers. The work is hopeful.

We have never received anything from the Government, do not ask anything, and would not take it if it were offered us.

There are schools at Tahlequah, Atoka, and Sasakwa, also at the Wichita Agency. They are feeders for the Indian University.

Rev. Dr. Strieby reported in behalf of the American Missionary Association (Congregational). At our annual meeting in Hartford there was an enthusiastic determination to repudiate all connection with the Government, by giving up its subsidies to our Indian schools. There was some protest from influential quarters, but the motion was carried. We have therefore about twenty-two thousand dollars less than we have had. This has crippled our schools. In some instances one-half the scholars have been dismissed. We have hopes of making up that money. We have twelve schools of different grades from the normal to the mission school. They are all prosperous, as far as they can be under these circumstances.

Our church work is more than usually prosperous. During the last year the membership of our twelve Indian churches has increased from 461 to 762, an increase of 360 during the year, an average of about twenty-five to each church. In some cases this has been the outcome of long years of patient and seemingly fruitless work. In one or two churches which had been longest on our list no conversions had occurred for years. Now these additions have come as the crowning result of past faithful labors. It is a great satisfaction to find this to be true while we are crippled thus in our school work. One of our secretaries gave as secondary reasons for these good results in the churches, that while the Indians were on reservations it was almost impossible to fix the membership; now that they have homes as white people the result is apparent. Another reason is the outcome of the Indian outbreak a few years ago. That was really a contest between Christianity and paganism. The Indians recognize that their gods have been defeated; that the God of the heavens is the God.

We have one interesting feature in the outlying missions. Mr. F. B. Riggs, who is the son and grandson of missionaries, has taken a stereopticon, and wherever he can have the Indians together he exhibits this. He has two lines, one the progress of civilization, another, the history of our Lord, Jesus Christ. It is said that the Indians follow him from village to village so anxious are they to see this.

President GATES. It seems to me that the stereopticon suggestion is a very practical one.

Dr. KING. Is the school at Standing Rock, and the Ramona school at Santa Fe under your control.

Dr. STRIEBY. That at Standing Rock is; the other is not. We do not furnish the money, nor appoint the teachers. It is doing a good work.

Dr. KING. I simply wish to say that the organization with which I am associated made an application to the different denominations to withdraw their applications for money from the Government for Indian education. I wrote to the Commissioner of Indian Affairs and asked if any of the churches were receiving money. He reported four denominations, and among them the Congregationalist, as receiving money for the school at Standing Rock and the Ramona school.

Dr. STRIEBY. I presume the Ramona school does take Government money, but is not under the care of the association. The school at Fort Yates does not receive aid from the Government. (Subsequently this statement was verified from the records of the Commissioner's office.)

I want to add a few words in regard to the Alaska mission. That matter was given in some detail by Mr. Monroe at your last meeting. But since then we have had the misfortune of having one of our missionaries slaughtered by the natives. Mr. Thornton was a courageous man, but he was apprehensive that his life would be taken. This had been intimated, especially by one young man who had been turned out of the school for burglariously entering. Mr. Thornton applied for protection.

The facts turned out to be these: A rap was heard at the door. Mr. Thornton rose and called out, "What is wanted?" The answer was a shot from a whale gun. He exclaimed "I am shot," and fell to the floor and never spoke again. His wife spent a night such as you may imagine. There she was at midnight with her slaughtered husband, not knowing what was outside; not knowing but the house would be burned. She waited until morning light. Then she opened the window and called a native whose hut was a few hundred yards distant.

They showed much sympathy. The men started out saying, "There will be some shooting done soon." In a very short time he came back with two dead bodies and laid them under the flagstaff. Those were two of the men who had fired that shot that night. I have been to the Attorney-General to see if we can have protection. I do not see that there is any feasible method of obtaining it. We shall send missionaries there notwithstanding.

President GATES. Those who were here when Mr. Thornton, whose death has been spoken of, was present will remember his spirit of high-hearted courage when he undertook that work. He was a gallant son of Virginia, of noble birth and character.

Bishop Walker was called on to report for the Episcopal Church.

Bishop WALKER. I am sorry to say that I have no report to make. I presumed our general secretary, Dr. Langford, would be here to speak for our churches. In reference to South Dakota let me say that Bishop Hare is doing a large amount of work. He is reaching a great many of the Indians, young and old. He has established schools, which are very successful, and the membership of the church is very good. He finds that the Indians among whom he has been laboring for so many years are disposed not only to be instructed but to use the church privileges, and disposed to help others. This is the case also in Minnesota with the work under Bishop Whipple. These people are not content merely with enjoying the privileges of the gospel; they feel that they owe it to others to do what they can to help them. I had a touching experience in this connection about five months ago. I went to hold a service, and in the midst of it a prominent communicant came and said there is a little money I have collected from time to time and we wish it devoted to missions among people in Africa and China. I said to myself this is the realization of what religion means and what it is to this people to-day.

I had an experience a year ago which touched my heart. I was driving away from a little church which we had established on the Cannon Ball, and sitting by my side was a woman who acted as an interpreter and she said: "I would like to have you see something which is evidence of the reality of the religion of this people." She pointed to a nice log cabin by the roadside and she said: "In that cabin lives an old, childless blind man. The young people with whom he has been realized his sorrowful and miserable condition and they resolved that they would build this house for him. They have done it with their own hands. One gave a door, and another a window, and another a table, and they supply his larder every day with food." I did feel that this was practical religion, and it came out of their own hearts.

We have had at Devil's Lake near Fort Totten, an abandoned post, a large number of people who gather from Sunday to Sunday to take an interest in their Sunday school. The services are in English, because these young people have learned English, and I was surprised to see how heartily they join in the service; I am surprised with their devoutness and with their music. As I roam over the plains of North Dakota it is my experience that you can touch the Indian by music; it is a revelation and a delight to him.

Dr. King asked if a boarding school in South Dakota and another one elsewhere received Government aid.

Bishop WALKER. I am not able to say definitely.

Dr. KING. I have in my possession a letter from Cardinal Gibbons which has been recently written on this subject. You remember that making a national appeal to the different denominations I made precisely the same appeal to the Roman Catholic Bureau of Catholic Indian Missions. Then finding that there was a higher and higher authority I finally made an appeal to Monseigneur Satoli. We received some responses arguing the question, but a letter which I have from Cardinal Gibbons calls attention to the fact that it is not proper for denominations that have withdrawn applications for money and then are obtaining governmental help by some indirection, to ask the Catholics to withdraw. So we are asking the different denominations when these reports come to us. We simply want to ascertain the facts. At the instigation of prominent members of the Congregational and Presbyterian churches I have been requested to bring this matter up to-day and to ask these questions.

President GATES. The report of the Commissioner of Indian Affairs shows the amount set apart for different religious bodies.

Dr. King said he was glad to receive Dr. Strieby's statement concerning the individual schools referred to.

Bishop WALKER. I am thoroughly in sympathy with Dr. King in this matter. It

may be as a matter of expediency only, as a temporary matter that these two schools are receiving help from the Government to-day, but I think it is the intention to eventually give up all the money from the Government.

President GATES. The letter which our secretary has received from the Roman Catholic Missionary Society it will be in order to hear at this point.

[Gen. Whittlesey then read the letter. After reading a short time he was interrupted by Gen. Morgan.]

Gen. MORGAN. I rise to a point of order. I do not feel that we are called upon to be called liars and hypocrites. If this man wants to make these charges personal let him come here and make them.

President GATES. The chair rules that these charges are not made personal, and therefore the point of order is not well made. If there is no appeal from the decision of the chair the reading will proceed.

Dr. KING. Will there be an opportunity to refute these charges?

President GATES. The paper is in writing and there is plenty of opportunity to refute everything that is not fair. I trust we shall be careful to show extreme courtesy in this discussion to a denomination that has done this missionary work.

[NOTE BY BOARD OF INDIAN COMMISSIONERS.—We are gratified to receive the following report from Father Stephan of the statistics and condition of the Catholic schools. In publishing the whole of his comments, however, we can not refrain from protesting against the introduction of any sectarian discussions into these conferences, and against the indulgence in intemperate language attacking those whom he regards as enemies of the Catholic Church. We would enter the same objections if the language were directed against that church.]

THE BUREAU OF CATHOLIC INDIAN MISSIONS,
Washington, D. C., December 14, 1893.

DEAR SIR: Acknowledging your courteous invitation to attend the annual meeting of the Board of Indian Commissioners, etc., to be held at the Cochran House on the 15th instant, permit me to state on behalf of the organization represented by me that the Bureau of Catholic Indian Missions, for the current fiscal year, conducts the following schools, under contract with the United States Government:

	Schools.	Pupils.
Boarding schools.....	39	3,265
Day schools.....	13	292

The total compensation for the above service amounts to \$369,535.

In addition to the foregoing the Bureau of Catholic Indian Missions supports five other Indian schools at its own expense. About \$50,000 for support of teachers and scholars is expended by Catholics themselves.

Inasmuch as the policy of the Government in relation to contract Indian schools, in successful operation for twenty years past, has been attacked by influences calling for a radical change from missionary to strictly secular methods in the national effort to civilize the Indians, and to render them self supporting, moral, and competent citizens, I deem it proper to submit a few thoughts in that connection for the consideration of your honorable body.

I think the idea that any important element of American society really desires the withdrawal of all religious influence from the Indians may be dismissed without discussion. The indications are strong that the most vehement of those who demand secularization of Indian education are to be found among the most narrow class of sectaries, and that their insistence upon the secular theory of education is not ingenuous, but is only a cloak for ulterior designs of a practically sectarian character.

Speaking without regard to church or creed, I believe it to be the universal judgment of all competent persons who have been brought in contact with the Indian problem, that its solution in respect to Indian civilization is impossible upon a strictly non-religious basis. To civilize the Indian, to awaken and vivify his moral nature, he must be brought to an understanding of the existence, the power, the omnipresence, omniscience, and the perfect justice and goodness of the Supreme Being. He must be taught his Sonship to an absolute dependence upon this Supreme Being. No man need be expected to obey either law or constituted authority who does not know and feel his responsibility to a higher and extra-human power. Thus, it will be admitted on all sides, that some sort of religious education becomes necessary to the Indian, as a basis upon which to rear a fabric of general knowledge sufficient to qualify him as a member of civilized society. Nobody will deny that he should be taught the Ten Commandments, or that many other things should be

taught him of a strictly religious nature, as the foundation work of any system of education likely to do him good morally, or to accomplish, through his enlightenment, any desirable public result.

This view of the matter being accepted, it appears to me idle to accord any weight to the demands for "nonsectarian" education, because, if we are to give the Indians, and the Indian children especially, any Christian teaching whatever, that teaching will be, and in the very nature of the thing must be, sectarian. How else is Christianity anywhere taught; how else are the tidings of salvation carried to the antipodes, except through the organized efforts of the various denominations? If any Christian teaching at all be allowed, is not that "sectarian" as between Christians and Jews, Buddhists and Atheists? Equally, much might be taught that would be "nonsectarian" as between the views of the leading Protestant denominations, but which would be "sectarian" as to Catholics. It may be set down as an axiom that whatever religious instruction our Indians are to receive will be sectarian, no matter what policy or system may be adopted; nothing else is possible.

It matters not whether the Indian school be Government, contract, denominational, or secular, the conscientious teacher in it will *teach* the truths of Christianity, and necessarily will teach them in accordance with the light he has received through the teachings of his particular creed and religious organization. No religious denomination, no individual adherent of one, when placed in charge of an Indian school, will be confined to the teaching of only the natural branches of learning. On the contrary, the most extreme claimants for secularization now would be found incorporating all the elements of their peculiar religious systems in the Indian schools when once they had control, and the sectarian phenomena of "revivals," Young Men's Christian associations, Christian Endeavor societies, King's Daughters, and so on, would be introduced in the "nonsectarian" schools, as they have been hitherto. God forbid that I should find fault with any honest effort to Christianize the Indians.

What I do object to is that the effort now being made to secularize, to "non-sectarize" the Indian schools, is a dishonest, hypocritical one, whose sole aim and purpose it is to drive the Catholic Church out of the Indian educational and missionary field, in which it has gained glorious laurels, and to substitute for its influence and teachings the influence and teachings of other religious bodies.

How opposed to this "secular" hypocrisy were the words and the policy of the noble President Grant, who in his wisdom invited *all* religious denominations to assist in the civilization of the Indians. In his circular on this subject he said: "Indian agencies being civil offices, I determined to give all agencies to such religions as had heretofore established missionaries among the Indians—perhaps to some other denominations who would undertake the work on the same terms, i. e., as missionary work." Thus came into being the Indian contract schools, upon their share of which the Catholic people of the country have expended over \$1,500,000 in buildings, plants, and facilities.

The contracts for the Indian schools are made either with the corporate bodies or individuals of given religious denominations. It is not only the duty but the pride of those who represent the various churches in Indian school contracts to keep the institutions committed to their care in satisfactory and advancing condition, and to maintain high standards of moral and secular training in order to reflect credit upon the religious body represented, and hence we find in the denominational contract schools excellent conditions of discipline, interest in and watchfulness over the health, conduct, and progress of the Indian pupils; this commendable state of affairs extending to the schools of all denominations represented as such in the field.

The denominational contract schools are not only good but economical. While the Government pays on most of the contracts from \$108. to \$125, and in only a few cases \$150 per capita per annum, and this strictly for only those children who actually attend the schools, the Government schools, as the record shows, cost at least \$300 (and often over) per capita, per annum, in addition to salaries of teachers which form a fixed charge, whether the attendance of pupils be 1 or 100. It is a fact, which the records of the Indian office will demonstrate, that the Government schools have all proven relatively expensive, and some of them otherwise objectionable.

I am sorry that I have to call attention to a cry raised of late by certain religious anarchists who call upon the country to behold how much public money the Catholic Church is drawing from the National Treasury for the support of sectarian Indian schools! The hypocrisy, the abject mendacity of this cry must be too apparent to your body to demand exposure at my hands; but it is one which appears to have secured a hearing and, in places, a following among people uninformed or misinformed as to the truth of the matter. These professed enemies of religious Indian education are careful to conceal the fact that the money is not public money, but is Indian money, the little all of a tangible nature that the poor red men have left of all their once vast possessions. The duty on the part of the Government to use it

for the benefit of the Indians in the most economical manner possible, and the further and no less plain and important duty to use it with reasonable reference to the wishes of the Indians themselves, are never mentioned by these "nonsectarian" adversaries. It does not come out of the National Treasury, and it does not go to the church. The schools under the auspices of the church are paid a certain small allowance per capita, per annum, every cent of which, and more, has been and is necessarily spent in the feeding, clothing, nursing, and training of the Indian children. The buildings, other improvements, facilities, salaries of teachers, matrons, etc., have been freely contributed by this much-abused church or its members, and, as stated before, the charity of Catholics for such purposes has already reached the important sum of \$1,500,000 and over.

If the amount paid for the support and education of Indian children in Catholic institutions appears large in comparison with amounts paid for the same service under other denominational effort, it is only because the Catholic community has used its charity, zeal, and organization in response to the invitation and avowed policy of the Government to a more liberal extent than have others. If one individual boards, feeds and clothes 150 persons at the rate of \$3 per week, while another does the same for only 25 persons; is the first obnoxious to public policy because his allowance amounts to \$450, while that of the second is only \$75? The argument of our enemies is a ridiculous one.

In God's name, are there not thousands of Indian children whose wild untutored souls are crying aloud for the enlightenment of the Gospel, and human knowledge as well. There is ample room for all denominations, for "all who profess or call themselves Christians," to show their charity and missionary spirit, and to do their share in the divine work.

From this, or any other good work, the Catholic Church does not desire to shut out the adherents of any Christian communion. The Catholic Church only objects and regrets that it is not love for the Indian that underlies the "nonsectarian" clamor, but pharasaical hatred of itself.

The reasonable and proper way to set about the civilization of the Indians would be to accept and work under the liberal Christian policy of Gen. Grant, which was to give the Indians free to all religious denominations willing to undertake the mission, paying them per capita for the service to God, the country and humanity, exactly as has been done in the cases of the present contract schools; and then to let brotherly love, charity and good will subsist between the bodies and representatives devoted to such labor of Christianity and American civilization.

In conclusion I beg to call your attention and the attention of the Board of Indian Commissioners to some remarks on the floor of Congress, made March 3, 1891, by Mr. Shively, of Indiana, a Protestant and a liberal-minded American. Mr. Shively said:

"But after all, Mr. Speaker, what is there in the charge of sectarianism and denominationalism against the contract schools? Under the contract system private enterprise and zeal build the schoolhouse and equip the school. Not a dollar of the money appropriated for the contract schools goes to the superintendent. Not a dollar of it goes to any preacher, priest, or teacher. Not a dollar of it is paid to any employé. Not a dollar of it goes for medical attendance. Every dollar goes directly and exclusively to feed, clothe, and shelter the Indian children while receiving industrial, intellectual, moral, and religious training in the school."

Hoping that the deliberations of your honorable body may conduce to the enlightenment, religiously and mentally, of the Indian tribes, and as well of all who would deprive them of the blessings of Christianity,

I remain, faithfully yours,

J. A. STEPHAN,

Director Bureau of Catholic Indian Missions.

Gen. E. WHITTLESEY,
Secretary Board of Indian Commissioners.

Bishop WALKER. Is this letter from Father Stephan a report?

President GATES. It comes to us as a report. This letter was received this morning within an hour or two. It is perhaps proper for me to say that if such a report had reached us early enough to have made possible a conference with Father Stephan I should have felt it my duty to remind him that we have met here for many years in the spirit of love and charity to which he has alluded, and that we have never received a report attacking other societies. In that case I doubt if that report would have been presented in that form, but as Father Stephan was not present but left this communication in writing it seemed to me it was a matter to be received; it becomes a matter of record and history.

Question to Gen. WHITTLESEY. Is there any precedent as to the printing of these reports?

Gen. WHITTLESEY. We have usually printed the reports sent by the secretaries of religious bodies.

Dr. KING. I should say that it ought to be printed, and a large edition; and with

it should be printed the secret pamphlet of 37 pages with the violent assault upon Gen. Morgan and the National League. I think the two ought to go together.

But there is one point I wish to refer to that it may be entered upon the record. In a correspondence of a very civil character which I had with Father Martin he raised the question in that communication that the fund that was being used for the education of the Indians was a fund accruing from the sale of Indian lands, was therefore the property of the Indians and ought to go back to them. I came to Washington and found that that was not true, and, I said, supposing that it were true what right had the United States Government to send it through denominational sieves.

President GATES. There are several questions which must inevitably be raised in connection with this paper. One of them is the assumption that it makes that the United States would prevent missionary work by any denomination if it did not make appropriations for them. But why should not any religious denomination do its own missionary work?

The business committee reported that the conference reassemble at 2:30 p. m. to listen to Mr. Theodore Roosevelt upon the subject of the merit system of appointments and permanence of tenure of office.

Mr. GARRETT. I want to say simply as to this matter of Father Stephan's communication that I don't think it ought to be considered as settled here, but that the Board of Indian Commissioners should take into consideration what should be the most discreet disposition of it.

President GATES. The suggestion is quite in point.

Mr. GARRETT. It is manifest that sectarian discussion will be out of place in this conference.

REPORT BY DR. RHOADS.

To the Board of Indian Commissioners:

The Associated Committee of Friends on Indian Affairs report—

That the year just closing has been one of quiet progress in their work. In the Indian Territory we have had 10 men acting as missionaries, who have been assisted by their wives. Beside these there have been 4 women engaged as teachers. The number of organized congregations is now 20, and there are 16 other stations where meetings are held. The total membership is 815, of whom 413 are Indians. The number of the latter has somewhat increased during the year. The Bible schools have had an enrollment of 880 pupils. Among the church membership there has been a manifest advance in steady and consistent Christian living. Special evidences of progress in this respect and of earnest piety have been shown by the Modocs. The fruits of Christian experience have appeared in truthfulness, in fidelity to promises, in the honest payment of debts, in a faithful family life, and in resistance to the temptations to which from their former customs or new surroundings the Indians are peculiarly exposed.

The boarding and day school at Skiatook, in the Cherokee country, has had its buildings enlarged; has had an average monthly enrollment of 57 pupils, of whom 15 or 20 were boarded in the Mission Home, and has been conducted in a very efficient manner.

Day schools have been kept open at Blue Jacket and at Iowa Station. The Mexican Kickapoos have kept their promises and have sent 14 pupils to the school opened for them. The buildings have been enlarged and such a favorable impression made upon this formerly intractable band that there is now hope for their Christian civilization. All the pupils have been boarded in the Mission Home. As many as 50 sometimes attend meetings for worship.

White's Institute, near Wabash, Ind., has continued to prosper. It has a farm of about 700 acres, very good buildings, including shops for blacksmithing and carpenter's work, barns, etc. The school has had an average attendance of 65 pupils, of whom there have been more girls than boys. All the pupils are trained a part of the day in school, and a part of it in manual labor; the boys on the farm and in the shops, the girls in all kinds of household and dairy work. The building up of a firm character suited to the duties of Christian citizenship has been the aim of the school, and it has had substantial success.

The Mission on Douglas Island, Alaska, has been vigorously sustained. The capacity of the Mission Home has been doubled, so that more pupils can be boarded in it and taught in the school. The school has had about 30 scholars in attendance. The Alaska Indians of that region are found to be intelligent and desirous to adopt the ways of civilization, but to be morally very weak and open to the temptation to intemperance. Yet some are devoted Christians and so live as to be a credit to their profession.

The boarding school at Tunesassa, in southwestern New York, intended for the Seneca Indians, has had more apparent success than formerly. The farm of about

300 acres is very well managed, the buildings have been enlarged or renewed recently, the school is conducted with energy, and the impress of Christian principles upon the youths and young women leaving the school, has been stable and positive. This boarding school and the religious work connected with it have been sustained by Friends of Philadelphia exclusively.

The observations of the committee have led them to desire to call the attention of the Board of Indian Commissioners to the following subjects:

(1) There should be everywhere, but especially in Alaska, a still more earnest and rigid enforcement of the laws suppressing the sale of intoxicants to Indians.

(2) As soon as Indians are at all able to supply themselves with food, rations should cease to be furnished to them. If treaties call for the issue of rations, these treaties should be so modified, with the consent of the Indians, that an equivalent value in money may be expended for their education in industries, letters, manners, and morals.

(3) The changing of Indian agents and other higher officers of the Indian service every four years, or oftener, is most unwise and harmful. All officers and employes in this service should be retained so long as they are faithful and competent.

(4) The endeavor to swallow up the funds held in trust by the National Government for the Indians, in order to satisfy claims for depredations, which claims are often antiquated, extravagant, and of doubtful validity, should be resisted. These funds should be husbanded and wisely applied to the education and advancement of the Indians. As no white citizen is held responsible for the personal debts of his ancestors, a like principle of equity should be applied to these claims against Indians.

(5) Having so nearly placed all Indian youth under educational training the completion of this beneficent task is of urgent obligation, for the good of the nation, for the welfare of the Indians, and for the peace and prosperity of their white neighbors. As Christianity is the greatest force in producing and sustaining our national civilization it is essential to the elevation of Indians to fitness for worthy citizenship. True statesmanship will therefore cherish, though it may be indirectly, Christian education and missions among Indians.

JAMES E. RHOADS,
Chairman of the Committee.

BRYN MAWR, PA., *December 21, 1893.*

REPORT OF BISHOP HARE.

SISSETON MISSION.

The three parcels of ground on which St. Mary's, St. John's, and St. James' churches stand, consisting, respectively, of 160, 40, and 17 acres, have been purchased from the United States and the title now stands in the name of the Domestic and Foreign Missionary Society.

INDIAN BOARDING SCHOOLS.

These remain, all of them, under the same faithful principals as last year. The average attendance has been as follows: St. Paul's School, 36; St. Mary's School, 43; St. John's School, 45; Hope School, 42; St. Elizabeth's School, 35.

Twenty years ago there were no boarding schools whatsoever existing among the various tribes of Sioux Indians, some 30,000 in number. The boarding-school work soon became a special feature of the mission. Later the Government was persuaded to take up boarding-school work, and now there are in South Dakota 2,500 Indian boys and girls of the Sioux tribes gathered in boarding schools conducted by the U. S. Government and by missionary societies; and famous schools, like those at Carlisle, Hampton, etc., have come into existence where large numbers of Sioux as well as other Indians are under training.

The mission boarding schools in South Dakota were begun in the humblest possible way, any building that could be had, however barn-like, being utilized until experiment proved the real value of the venture. The inconveniences and even sufferings which were patiently endured by my fellow-helpers who were the pioneers of those early days I trust I shall always gratefully remember. Gradually, however, suitable buildings were provided, and now all the five mission boarding schools are comfortably housed. They are placed at different points among the different tribes, and are centers of light and order and hope. The members of the mission agree with me, so far as I know entirely without dissent, that our boarding schools are of the highest value to the mission, and should on no account be discontinued. On the other hand, the evangelistic work carried on by the missionaries and their catechists and other helpers is of the highest possible value and demands extension rather than curtailment.

The boarding-school work has reached, however, proportions which overtax the funds which the church puts at the disposal of the board of managers for the care of this department of the work. Generous as our friends are, the number of scholarships is far less than the number of pupils. It has become necessary, therefore, to diminish the number of our boarding schools and to concentrate on four schools, viz, St. Paul's, St. Mary's, St. John's, and St. Elizabeth's, the scholarships which have hitherto been divided among five.

In this rearrangement Hope school will pass under the immediate control of the United States, its successful principal, the Rev. W. J. Wicks, having generously fallen in with the plans for re-organization of the boarding-school work which necessity has forced upon me, and having made a personal contract with the Government. While the school will no longer be a church school, Mr. Wicks will carry into it that reverent Christian spirit which is part of his life, and, should he need aid for his school in the way of boxes of materials and clothing, I trust his appeals will reach ready ears. The building still remains the property of the church.

WORK OF INDIAN WOMEN.

The report of Miss Ives, the general secretary of the Woman's Auxiliary in the Niobrara Deanery this year, as in the past, makes a fine showing. Forty-eight branches reported to her, and the aggregate of their contributions was \$2,210.97.

Report of the Methodist Woman's Home Missionary Society was called for and was given by Mrs. Clinton B. Fiske.

Mr. PRESIDENT. When you said that this was the twenty-fifth anniversary of this Board of Indian Commissioners, I was reminded of a letter which I received not long since. Having sent a gift to a young minister, he, wishing to acknowledge it gracefully, addressed me as his "dear mother in Israel;" and so, my dear sir, as I remember these twenty-five years of this organization, I feel that I am, indeed, one of the mothers.

Since the Conference at Mohonk in October last, where I met many of the friends who are present here, I have had the pleasure of attending the Annual Convention of the National Woman's Home Missionary Society of our Methodist Episcopal Church.

The women honored me with an election to the presidency of the society.

It was made my first official duty to proceed with a committee, consisting of Mrs. Henry M. Teller, Mrs. R. S. Reust, and myself, to present the board of bishops and the general missionary committee, a request that our society be permitted to retake, so to speak, under our care and protection, our schools at Unalaska. A committee of the missionary board, consisting of Bishops John F. Hurst, Rev. James M. Buckley, Hon. Alden Speare, Rev. J. H. Hargis, and Rev. J. K. Welding, was appointed to consider the question. The committee was unanimous in recommending that our request be granted. Dr. Sheldon Jackson came to speak on this subject, so anxious was he that this school should be cared for by our society. The school has been taken from us because of the decision of the church to receive no more Government aid. We asked the missionary committee for moral support only. We have women who earnestly and heartily engaged in their work and who hope to support that mission.

When the report was made one of the bishops stated that this act was one of grave importance, and he requested that a rising vote be taken to adopt the Unalaska school. You will be glad to know that the vote was unanimous, and so, Mr. President and friends, we women of the Home Missionary Society of the Methodist Episcopal Church hope to do our duty to that school as well as to others under our care, and that ultimately good results may be expected.

President GATES. That is a most gratifying piece of intelligence to those who know the circumstances of the abandonment of that school.

METHODIST EPISCOPAL CHURCH, SOUTH.

God's blessings appear to be resting on nearly all of our educational institutions. Reports have been presented by the following schools within the bounds of our conference:

Under the management of Rev. T. F. Brewer the Harrell International Institute, with its faculty of nine teachers, has been gaining in favor with the people. Two hundred and fifty students were matriculated. Of these, seventy-two were in the musical department, twenty-seven in art, and twenty-nine in special elocution departments. The total receipts were \$4,436.75, and expenditures for teachers and improvements \$4,236.27, leaving a balance of \$199.48. An addition costing \$1,500 has been erected this year and will soon be occupied as a gymnasium.

The trustees of Oklahoma district high school, at Norman, O. T., have presented

a written report, in which they state that about one hundred students are in attendance under a competent faculty, and that they are erecting a \$10,000 building, which they propose to turn over to the conference free of debt. They hope to occupy the lower rooms by January, 1893.

Willie Halsell College, through Rev. J. W. McCreary, preacher in charge of Vinita Station, made a report. About one hundred and twelve students, under the able and magnetic management of Prof. W. A. Rowsey and corps of five teachers, are infusing new life into the institution. Some improvements, including a walk from the town to the college, have been made at a cost of \$300.

WORK AMONG THE WILD TRIBES.

The report of Rev. J. J. Methvin in regard to the work among the wild tribes gives a thrilling presentation of its condition and needs. It should stir the church. "It is perhaps time for my annual report of the work among the wild tribes. In spite of the difficulties that confront us at every step the present condition of the work is encouraging, and we have reason to thank God and take courage. Our work grows slowly, but steadily and surely, in interest and numbers. We now have a membership of 20 whites, 30 Mexicans, 38 Kiowas, 1 Apache, and 1 Pottawatomie, making a total of 90. The white membership consists of my own family, the other missionary employes and teachers engaged in the work here, and a few of the Government employes, with two or three who are here by governmental permission. This white membership, on account of the condition of affairs as they exist at an Indian Agency, is necessarily unsettled, but while here most of them give very great encouragement to our work. The Indian membership in a goodly number of cases clearly demonstrates the power of the gospel to save the lost and degraded. It is difficult to tell the depth of their experiences, but from the pathetic stories they tell me sometimes of their past lives, their superstitions, their fears, and then how they have heard the message of the gospel and resolved to change, and how light and hope and gladness have come to their hearts as they believed upon the name of Jesus, I am persuaded that many of them have as real an experience of grace as any people I ever saw. Their attendance upon public worship is most excellent.

"Our 'church annex' to the parsonage here is now not large enough to accommodate the congregations. It is 20 by 44, and is really a part of the parsonage. We need very much now a new church building. Were it not for the straightened circumstances of the mission board I would urge that an appropriation be made for that purpose.

"There is need also of a number of small churches at strategic points here and there on the reservation. There are several neighborhoods that are asking for churches and somebody to be sent to preach to them of the 'good way.' The past ten months have been signalized by the spirit of house building among the Indians. I have encouraged them by every possible means in this direction, and they have from time to time entrusted me with considerable amounts of money with which to purchase lumber for houses. This money was paid to them by the cattlemen for grazing privileges. The agent, G. D. Day, encouraged them to go forward and buy lumber, promising Government aid in building. In this way there were perhaps as many as 200 dwelling houses with from 2 to 5 rooms built upon this reservation during the past few months. This has created a desire for many more, and those who have not houses are saving what money they can get to buy lumber. This is a long step forward. It means homes, home life, settled purposes, industry, an easier access to them in teaching them the way of life. In these neighborhoods where homes are being settled we need to build church houses. We must have them and additional forces to work among them.

"The work here under the auspices of the woman's board prospers. The teachers and employes in the school and camp work are consecrated and zealous. The school has been running smoothly and successfully. There has been less trouble than ever before in bringing children into the school and holding them.

"Our work on Little Washita has met with some reverses. We need a preacher there to work from that point. It is an absolute necessity, but on account of lack of funds the bishop could, at last conference, send no man there, although we have a good parsonage there. Those people feel like they are virtually abandoned. I can not do the work here at this point and serve that efficiently also.

"Again we need a preacher to occupy the western part of this reservation, and the need is urgent. Some of the Indians are occasionally asking me if we are going to build churches and preach to them there. Brother Brewer is at work among the Comanches. Fort Sill is his radiating point. He will do good work. Miss Brewster, working by my direction under the woman's board, will also go to that important part of the reservation to do camp and Bible work.

"I want to call attention to the fact that there are many Indians in this Territory to whom as yet we have never sent a missionary at all. There are the Cheyennes and Arapahoes, nearly 4,000 strong, among whom no one is doing missionary work

except the Mennonites in school work. The Caddoes are without a missionary of any denomination. The numerous other smaller tribes located here and there in the Territory call for our help, and we are bound by every sacred obligation of our holy religion to give them the gospel.

"I want to say before closing this report that this is the Lord's work, and we have the divine attestation of His presence in it. Never was the promise of His presence made more real to me than in this work among the wild tribes. We are teaching them to help support the institutions of the church."

A report was read from the Mennonite Mission, as follows:

MENNONITE INDIAN MISSION.

Our work during the past year has been, as before, chiefly confined to the Cheyenne and Arapaho Indians in Oklahoma Territory. Our school work has unfortunately been much retarded during the year, having had no school in progress during the greater portion of the time.

DARLINGTON.

At Darlington, where for a number of years we had a successful mission school, the number of pupils, for reasons already stated in a previous report, and which I will not here repeat, gradually decreased, until with the beginning of the present year we were obliged to close the school. This we did with the expectation that we would soon be able to obtain a sufficient number of children to again open the school. In this our expectation we were in so far disappointed, that we have as yet not received the requisite number of children to do so. The Mississippi board in consequence had under consideration various plans for utilizing our buildings at Darlington and for our future work there, but it has not as yet come to a definite conclusion. The ideas of establishing an orphanage for Indian orphan children, a hospital for sick and disabled Indians, a home for Indian boys and girls who have returned from school, in order to assist them in establishing themselves in civilized, Christian life, have all been considered, but all of them presented difficulties which thus far prevented the board to adopt any one of them.

A number of negro families living in the vicinity of Darlington are in a state of extreme poverty, being destitute of many of the necessities of life, and their children, being destitute of all school facilities, are growing up in the same state of ignorance under which their parents suffer. These negroes pleaded with our mission workers to be permitted to send their children to our school at Darlington. Our board in consequence sent a request to the Indian Department at Washington, asking for permission to use our school buildings at Darlington for the benefit of these negro children, either in part or whole, so long as not enough Indian children could be procured to fill the school. The object was to try to induce some Indian children to come to school also and thus have a school for both Indian and negro children at the same time. The Department, however, would not consent to this change, and so the plan had to be abandoned. Of late there are new prospects of getting Indian children for this school, and our board still has hopes of being able to continue our school work at Darlington. Should we, however, fail in this, then the board will undoubtedly adopt one or the other of the above-mentioned plans, all of which, although they apparently present great difficulties in carrying them out, seem to be practicable. At present Rev. A. S. Voth and his wife are stationed at Darlington and are engaged in spiritual work among the Indians in their surroundings. Thus our missionary is also instructed by the board to use his influence to induce the Indians to send their children to school. Through his influence, and with the assistance kindly promised by the agent at Darlington, we hope to have our school in the future filled with children again.

CANTONMENT.

Our mission school at Cantonment was in flourishing condition at the beginning of the year, having about as many children as the buildings could accommodate. Everything went on nicely. A male and a female teacher did efficient teaching, and the children were obedient and industrious in their studies. But on the morning of February 1—a cold, stormy morning—fire broke out in the girls' dormitory, and in a very brief time our fine, substantial school building, erected but two years before at a cost of upward of \$8,000, with the greater portion of its contents, was a heap of ashes, nothing but the bare brick walls standing to mark the spot where a blessed work had been carried on. Thus, in a few brief hours, many hopes for the future were thwarted. The children, deprived of their home and its beneficent influences, went back to their parents and relatives, and the school work had at once to be abandoned for the time. The idea to take some of the children to Darlington and continue the

school there was suggested. But to this the Indians objected, not being willing to send their children so far away to school.

The question then arose, what shall be done with Cantonment? Shall the school-house be rebuilt, or shall school work, as a branch of our mission, be abandoned? At a meeting held by the mission board in the latter part of April it was decided to erect a new building on the foundation of the one destroyed by fire. The new building was to be built of frame, two stories high, and have room for about 40 pupils, one-half the number the old building was calculated for. Steps were immediately taken to carry out this plan, and the building has since been erected at a cost of \$4,500. During the third week of November the school was opened, and it already numbers about 70 pupils, nearly double the number the building was originally designed to hold, the Cheyennes and Arapahoes vying with each other in filling it with children. On account of the great number of pupils already there, and in order, as much as possible, to accommodate all who may wish to come, our board has decided to erect an additional building to serve as a boys' dormitory. The school has 2 teachers besides the superintendent, one of whom is an educated Cheyenne Indian.

The Indians have been very helpful in the erection of the new building, hauling with their teams the greater portion of the lumber from El Reno, a distance of 60 miles, besides assisting in other work in connection with the building. They were anxious that the schoolhouse should be rebuilt and were thus willing to give a helping hand. The Indians are becoming more willing to work than formerly, and quite a number of them, both male and female, have of late been applying for work at our mission. Several Indian girls are already assisting in doing the housework, and it is the aim of our board to have the work in the future done as much as possible by Indian workers. One Indian girl, who had for some time worked in the same capacity in our school at Halstead, Kans., is now employed as cook in our Cantonment school, and is reported to perform her part well. We thus aim to combine the industrial with the intellectual and spiritual training of these young Indians.

Besides the school work at Cantonment Missionary Petter and wife are still stationed there, and are actively engaged in spiritual work among the Cheyennes, telling them of the precious truths of the Gospel in their own language, which they have been, and are yet, industriously studying. During the past summer, until cold weather set in, Mr. and Mrs. Petter lived in a tent in camp with the Indians, visiting them from tent to tent and conversing with them of the "Kingdom of God." The Indians are very friendly towards them and many of them manifest a great desire to be instructed from the Word of God. The fact that the latter are able to converse with them in their own language has been and still is, a means of forming a more intimate attachment on the part of the Indians to the missionaries. And although none of those for whose spiritual welfare they are working have as yet openly professed Christ, yet we cannot fail to notice a great change for the better among these Indians brought about, no doubt, by the benign influence of the Gospel explained to them. At His own good time the Lord will assuredly bless His word and by it bring these Indians to a saving knowledge of Christ.

WASHITA STATION.

A few years ago a mission station was started in what was then called the Seger Colony, near the Washita River. Here the missionary J. J. Kliever and his wife are stationed, and are working mainly among the Arapahoes, whose language Mr. Kliever has partly learned to speak. Mr. Kliever is residing on a claim of land which he took when the Territory was opened for settlers, and devotes his time exclusively to mission work among the surrounding Indians. During the past summer he of his own means built a small chapel on his land, in which services are to be held both for whites and Indians living in the vicinity. He, too, finds ready access to the Indians, who show a willingness and, in some cases, an earnestness to be instructed from the Word of God.

GARDEN PLAINS.

A station similar to the one described above was sometime ago established at Garden Plains, near the Red Hills in Blaine County, Okla. Here a great number of Indians, mostly Arapahoes, have selected their land. And although they have as yet not permanently settled on their lands, yet many of them are a great part of the time camping in the vicinity. It is principally among these that Rev. J. S. Krehbiel and wife, assisted by Benjamin Road Traveller, an educated and converted young Indian, are working.

HALSTEAD CONTRACT SCHOOL.

The Indian contract school, at Halstead, Kans., was continued during the present year as before. The average number of pupils in attendance was about 30.

Here, as in our schools in Oklahoma, the children are instructed in different kinds of manual labor, in connection with the intellectual and spiritual training they receive. The boys are engaged principally on the farm, doing all kinds of farm work, and the girls in the house and kitchen. Some of the boys and girls have thus become proficient workers in their respective occupations, giving complete satisfaction in what they did. The spiritual as well as the intellectual training have not been without good effect. Several of the larger ones have accepted Christ and have been admitted as members of His church.

MOQUI MISSION, ARIZONA.

For some time our board had under consideration the plan of starting a mission among the Moqui Indians of Arizona, having been informed that no spiritual work was done among these Indians besides what was done in the Government school at Kean's Canyon. During the fall of 1892 Rev. C. Krehbiel, the president of our board, and Rev. H. R. Voth, formerly superintendent of our mission in Oklahoma, visited these Indians with the object of prospecting the field and of ascertaining whether a mission could be established and under what conditions it might be started. They were at once favorably impressed with the field, both as to the necessity and the probable availability of a mission among these Indians. There seemed, however, to be one serious obstacle in the way for us starting a mission here, and that was the amount of money needed for establishing and conducting it. The place being far away from all railroad connections, and the country being destitute of the necessities of life, both the establishment and the support of a mission here would necessarily be expensive.

While our board was on this account holding the project of a Moqui mission under consideration, offers were made by the Women's Indian Association of New Jersey, the Philadelphia Women's Indian Association, and the Delaware Women's Indian Association, all branches of the National Women's Indian Association, to assist us in establishing a mission among the Moquis, inasmuch as the New Jersey Association offered to furnish the first year's salary of the missionary, the Philadelphia Association offered to contribute the money (\$500) to erect a cottage for the missionary, and the Delaware Association, if able, to raise the necessary funds to erect a chapel for this mission. These offers were gratefully accepted by our board and Rev. H. R. Voth and wife were at once sent as missionaries to this new field. The mission thus established is to be known as the Moqui mission of the Women's Indian Association of New Jersey. The cottage when erected is to be called the Philadelphia cottage at the Moqui mission.

Mr. and Mrs. Voth entered this field the latter part of July. They are stationed at Oraibe, about 38 miles away from Kean's Canyon. Mr. Voth reports that the Indians in general are friendly disposed and he considers the field an auspicious one for mission work. A cottage will be built as soon as the necessary preparations are made and the condition of the weather will permit. Mr. Voth reports, however, that two apparently serious obstacles are presenting themselves in regard to the speedy selection of a place for the mission station. One of these is the great scarcity of water in some places, and the other is the fact that in selecting a site for the station the consent of the Indians must first be obtained before the Government will grant permission to occupy the place. This consent from the Indians is to be secured in an open council with the Indians and in the presence of the agent. The Indians in general are friendly and desire that Mr. Voth shall remain with them, even telling him that he shall select any place he chooses, yet there is an opposing element among them who are unfriendly towards the whites in general, and who consequently would rather see Mr. Voth and all other white people leave them. These no doubt will use their influence against the granting of land for our mission.

The total expenditure for our work during the past year, besides what was furnished in rations, clothing, bedding, etc., by the Government, missionary aid societies, sewing circles, etc., amounted to \$14,985.48. Of this sum the school at Halstead cost \$4,163.07; the repairing of the damage done by the fire at cantonment, \$4,700.00; the new mission in Arizona, \$1,097.47; incidentals (traveling expenses, printing, etc.), \$255.83; the stations in Oklahoma, \$4,769.11. Towards the support of the contract school at Halstead the Government contributed, as per contract, \$3,771.92, leaving a balance to be supplied by the mission board of \$392.15.

A. B. SHELLY,

Secretary.

DECEMBER 9, 1893.

MORAVIAN CHURCH.

Our church is conducting missionary work amongst the Indians at five stations, with several out-preaching places, and amongst the Eskimos of Alaska at three stations, with two filials. One of the stations on the Kuskokwim River, Ongavigamute, was established last winter, in charge of the Rev. Ernest Weber and wife, who

also succeeded in founding a school. When they reported in summer their congregation numbered 27 members and 19 scholars. This school does not receive Government aid, as do the schools at Bethel on the Kuskokwim and at Carmel on the Nushagak. At the former place our society succeeded this summer in erecting and putting into successful operation, a steam sawmill, probably the first in existence in Alaska north of the Aleutian peninsula. It is in charge of a missionary, who is a practical carpenter and ironworker; and we trust that in this way the natives can ultimately be furnished with lumber in order to build houses superior to the wretched underground hovels in which they live.

One of our two Eskimo lads who returned from Carlisle school this summer, after spending several years under its healthful influences, learned the carpenter's trade. Both these lads, George Nukachluk and David Skuvink, are reported by our chief missionary, the Rev. J. H. Kilbuck (himself a full-blooded Delaware from Kansas, but a thoroughly educated man) as likely to be in time useful to the mission, at least in subordinate positions.

Steps are being taken towards the founding of a fourth station at Quinehachamute, on Kuskokwim Bay, but circumstances prevented the actual occupancy of the place up to the time of the writing of the last report of the missionaries. Whilst the success of the work on the Nushagak is not all that we could wish, the influence of the Greek Church being especially detrimental, steady progress is being made by our missionaries on the Kuskokwim, where two native assistants are proving of sterling worth—Lomuk and Cawagaleg by name. The influence of the shamans seems to be waning, and large numbers could be gathered into membership if our missionaries were content with superficial work. One marked result of their teaching is the gradual establishment of Christian family life and respect for the marriage relation amongst the Eskimos, amongst whom they labor.

In all, our church has at present twenty-five missionaries and teachers active amongst the aborigines of the continent. We are at present training a medical student for medical missionary service in Alaska, and this summer sent to Bethel a professionally-trained nurse who has had twelve years of experience in her profession.

During the past fiscal year, ending in July, the cost of our work was \$16,025. Over against this we received \$2,000 from the Government in aid of the schools at Bethel and Camel, in Alaska. Whilst we see the force of the present movement for the complete abolition of all such subsidies, and appreciate its justice in the abstract, it seems to us that in northern Alaska an exceptional and anomalous condition of things exists.

The work of education can scarcely be done there except by the missionary societies, under existing circumstances, and hence it appears to us only right that the Government should aid what is really a public work for the general good, especially in view of the revenue from the fur-bearing animals of the Territory.

J. TAYLOR HAMILTON,

Secretary of the Society for Propagating the Gospel.

Hon. Darwin James reported for the Foreign Missionary Society of the Presbyterian Church:

I think it is competent for me to say that I am on the Board of Foreign Missions of the Presbyterian Church. During the year the Board of Foreign Missions, under the instruction of the General Assembly of the Presbyterian Church, has turned over to the Board of Home Missions all of its work among the Indians. They have been gradually doing this through a series of years. I think it might be well for the secretary, therefore, to drop the foreign missions.

Rev. George F. McAfee reported for the Presbyterian Church:

I am sorry that Dr. Roberts, senior secretary of the Board of Home Missions, on account of other important engagements, can not be present. He is thoroughly acquainted with this work, and I am sure could give a more intelligent and interesting account of the work than I.

The Presbyterian Church has missions and schools among 21 tribes of Indians in the United States and Territories, including Alaska. There are engaged 30 white missionaries and 46 native ordained and licensed preachers. These minister to about 40 churches, besides a number of out-stations. The communicant roll contains about 5,000 names.

Work among these tribes has been very satisfactory. The Dakota Sioux now have a missionary society composed entirely of Indians, and support 2 native missionaries among their own people. Thus it will be seen this department of our work has not been without good results.

The school work is under the auspices of the women's executive committee of the Board of Home Missions. All the money for the support of these schools is contributed by the women of the church. Our schools number 38. The sessions range from six to nine months during the year. The total enrollment reaches nearly 5,000 children, with an average attendance of 2,900.

Sixteen of these schools are boarding schools, and have accommodations for about 1,200 scholars. Last year there were in attendance a little less than 1,000 children, nearly equally divided between boys and girls. In all these, the domestic and industrial arts are taught. The girls are instructed in sewing, cutting and fitting garments, and general household duties, and the boys are taught farming, blacksmithing, carpentering, and shoemaking.

There are employed as teachers, instructors, and directors, 176 men and women. The total annual cost of the work—mission and school—is about \$215,000. Of this amount, we shall receive during this year about \$30,000 from the U. S. Government on contracts.

In the month of May last, the board of foreign missions transferred to our board the whole of their work among the Indians in the States and Territories. This transfer went into effect at once, and will increase our annual expenditure about \$20,000.

At the close of this school year (June 30, 1894) our contracts with the Government expire. On and after that date, we shall neither ask or receive any further aid from the Government. This is in conformity with an action taken unanimously by the board in May last at its annual meeting held in New York City. The church believes that the contract system, originally intended to be only temporary, has served its purpose and should now be abandoned. The Indian Department is now able to care for all children not cared for by the various denominations. To withdraw from this contract system we believe, will not only not retard the educational work among the Indians, but will increase the efficiency of both the national and church schools.

This educational work among the Indians has brought forth large results. In the Indian Territory, it has stimulated them to industry, and qualified them to make and execute laws for their own government. Among the Sioux it has opened the way for allotment of land in severalty and prepared them for intelligent citizenship.

Other tribes give equal promise of speedily reaching like results. The Indians can be both christianized and civilized.

Mrs. FISKE. I fear that I have done injustice to the women of our society in omitting to state that we have under our care a number of schools among the Indians and that work among them is being prosecuted.

In behalf of the Indian Rights Association Mr. Philip C. Garrett said there was no special report to be made; that the work undertaken was being carried on.

Prof. PAINTER. I will simply call your attention to two or three points in which I am especially interested. I made a trip last spring to the Mount Vernon barracks, and visited the Apache prisoners. They are still prisoners of war. Lieut. Wotherspoon is doing all that he can for them; they have one of the best schools, and it is doing a marvelous work. Yet there is no future for those Indians where they are. I think we ought not to be satisfied that things should continue as they are. They ought to have a home in which they can expend the labors they are now putting on these temporary houses on this reservation. The work they are now doing will all be lost, and it will be a greater discouragement to the Indians to have to begin down at the foundation again. The friends of the Indian ought to take up this matter, and give the administration no peace until a permanent home is found for them.

I have recently been, at the request of the Commissioner of Indian Affairs, in Wisconsin to make an enrollment of the Stockbridge Indians. We have labored for many years to have a bill passed correcting the wrong done to these Indians in 1871 by a law which excluded from membership in the tribe nearly two-thirds of those who were entitled to it. Their lands had been allotted and the Indians persistently held on to them, but in a disturbed frame of mind, and had no part of their funds. Congress last winter passed a bill which became a law providing for a new enrollment. There was no provision made for the expense of making this, and I was asked, because acquainted with the facts, to do this work.

An interesting fact in regard to the Stockbridge Indians is that when the town of Stockbridge, Mass., was set apart for them in 1736, they numbered about 400. When they were removed to New York, in 1788, they numbered 420. I have just made an enrollment, and they number now 411, so they have just about held their own during these hundred and sixty odd years.

President GATES. Should you not say that that was generally true of the tribes of which you have acquaintance?

Prof. PAINTER. I think they are increasing rather than diminishing, at present. The Six Nations have increased very much since the beginning of the Revolutionary war, taking those in Canada and those in the United States together.

In the prosecution of this work of enrollment it was necessary to go to Western New York and to visit the Onondaga, Cattaraugus, and Allegheny reservations to find out the Indians there entitled to enrollment under the treaty of 1856, which included Munsee Indians with the Stockbridges. I met with some facts there in regard to the schools of these reservations which demand attention at this time. I am satisfied that the State of New York is not doing very good work in these schools. The teachers they employ are cheap teachers and the school facilities are very inade-

quate. The schools are not furnished with maps and charts for carrying on school work as they should be. At the Onondaga school, for instance, I found capacity in the schoolroom for 48 pupils, and 72 children were crowded into this room; 30 of them were in the coal bin. It was a large bin and had been cleaned out and a stove put in it and a board put round three sides for a seat, while the rest of the children were seated on the floor. We have been greatly disturbed in regard to the condition of the Indians at other points where allotments have been made, because the Indians have a right as free and independent citizens of the United States to drink whisky, but I find it is not alone at such points that there is this trouble. This same trouble is as great on these reservations where allotments have not been made.

When I reached the Cattaraugus Reservation I was invited to go to a church sociable. It was in the Presbyterian church, a very neat and commodious building. I reached there with the missionary after the Indians had gathered and were awaiting our arrival. They had been conducting a religious meeting among themselves before our arrival. I was asked to address them, and found they were a very intelligent body of men. There was no necessity for using an interpreter. I talked as I would to any body of English-speaking people, and know that I was understood by them. A number of questions were asked me in regard to their becoming citizens. It was a question pressing home upon them, all the progressive ones being convinced that the time had come when this step must be taken. I was invited by the ladies to meet at a private house with the sewing society, because they wanted to bring some facts to my attention. Accepting this invitation, I went to an Indian house and met there the ladies of the sewing society, and of the Iroquois temperance society. We had as good a supper as I should expect to get in any farmhouse in the vicinity of Great Barrington, Mass., where I live. The ladies who were present were very refined, and after supper we met in a well-furnished parlor, and they said to me: "We are going to destruction. We do not see any remedy for the evils which are distressing us."

Men pass through this reservation every Tuesday who sell, or leave cases of beer or other liquors with the Indians who will take them. We have appealed to the agent, but we have had no deliverance from this trouble. It is increasing. They are very bold about it. They claim that it is the king's highway, and that they have a right to pass through here, and they are giving us much trouble. Then we have the peacemakers, who oppress us as belonging to the Christian party." One woman said "I am in great distress. A number of years ago I was divorced from my husband by the authority of the peacemakers and this divorce was approved by the civil court. It was impossible to live with my husband. I was left in possession of my home, but now the peacemakers have decided that this home shall go to my husband and I am to be turned out."

The head men make contracts, leasing the land on which several villages are built, the town of Salamanca, for instance. These lands are rented by the head men, and not through the agent. They issue orders against these funds. No man can collect these orders unless they pass into the hands of the ring at Salamanca. The Christian people of these reservations are utterly powerless in the hands of the so-called pagans, and we see no deliverance unless Congress or the State of New York shall take some action relieving these two reservations from the danger which hangs over them. You know the Ogden Land Company owns the reversion of the title to these, if the Indian title should ever lapse.

It is to be regretted that the present administration has refused to put any more pupils from these Indians in Government schools. New York is not doing the school work adequately.

President GATES. Perhaps we can stir up New York on this matter.

The Rev. S. J. Barrows reported on the Unitarian mission work among the Indians:

Rev. S. J. BARROWS: I am not especially delegated by the American Unitarian Association to report in regard to its work among the Indians; but before coming here, I had a talk with the secretary of the association and with the secretary of the Indian Mission Department, and was assured that the school was in an efficient and prosperous condition. The school is located on the Crow reservation in Montana. There are 53 pupils, and a full corps of teachers, including a farmer and matrons. Industrial education has been a feature and ideal of the school from its foundation. At present everything is going on peacefully and harmoniously, and we believe the school is doing a good work. Twenty years ago I was with Gen. Custer in an Indian battle but a few miles from the site of the school. It is very gratifying to me to know that not far from this scene of bloodshed an industrial school is peacefully fulfilling its work for the education and civilization of the Indian.

We receive \$5,000 a year from the Government towards the support of this school. I would ask Dr. King whether any communication was sent to the American Unitarian Association asking that Unitarians should join the movement to relinquish all Government funds in their missionary work?

Dr. KING. A communication was sent to the American Unitarian Association,

and we received word from the secretary that it could not be presented to the body until the annual meeting, which would not occur for some months.

Mr. BARROWS. I have no official authority to speak for Unitarians in this matter. Such action, giving up the Government contract, could only be taken, as has been said, at the annual meeting of the American Unitarian Association. But there are some of us who feel in this matter, not that the Government is helping us to do our work, but that we are helping the U. S. Government to do its work. We believe that it is the duty of the United States to provide every one of its Indian wards with facilities for a sufficient education, common school and industrial.

When the Government can assure us that such facilities have been provided and that no Indian is neglected we may then be willing to turn over to it for secular education, and for such moral education as some of the Government schools so well furnish, the Indians at our school and address ourselves to the single task of conducting religious missionary enterprises, independent of Government support, as is done among white people. But until the Government is ready to do its own work there are many of us who do not wish to give up ours or to discourage the Government from contributing what it can and ought. I may say, however, that if Unitarians should decide to give up the Government money I feel confident that it would be in respect to a feeling and conviction that it is better that state and church should not be joined in this matter, a position which our Baptist brethren have nobly contended for and illustrated. I feel reasonably sure that if Unitarians acted as some of their Protestant brethren have done in this matter it would be with reference to the general principle at issue, and not because they feel that any one religious denomination is receiving too much money and using it for sectarian purposes.

Mrs. Amelia S. Quinton was called upon to report for the Women's National Indian Association and said: The work of the association has been going forward as usual in the last year with activity in the home building department, in the library, the young people's and other departments. The home building department has a lovely story to tell.

President GATES. May I say that in an interview which the Mohonk committee had with President Cleveland, in which he showed the same deep sympathy that he has always had in Indian matters and the work of this conference, there was no point about which he asked with more evident interest than about the ladies' home building department.

Mrs. QUINTON. This year we have received \$900 from Indians who had sums from our loan funds for home building purposes. The missionary work has gone forward also. We have stations among the Bannocks and Shoshones, of Idaho, and one among the Apache prisoners supported by our Massachusetts auxiliary. Our auxiliary in the State of Maine has a mission in the Indian Territory. The Brooklyn auxiliary has established a new mission which is working admirably well among the Piegans, of Montana, while our missions are carried on among the Indians of southern California and of Upper California, and a new one has been opened this year among the Moquis, of Arizona. We gave our funds to the Mennonite board, furnishing from our treasury two missionary salaries and \$500 for building a cottage for the missionaries, and they appointed the workers, though it is to be called our mission this first year. Our work among the Seminoles, of Florida, has been transferred to the Episcopal Church of southern Florida, 320 acres of land going with it.

I should like to emphasize what Prof. Painter said about the drink danger. The strong drink has gone among the Seminoles these years past, and the sellers of it maintain that the Seminoles were getting on well until the United States sent an official among them. Those who are interested in that sort of thing take supplies of whisky, covered with packages of dry goods, and dispose of it to the Indians who make their living by selling alligator skins, raising rice, etc. If the whisky could be kept away from them they would make good progress. There has been good Christian work done among them by our workers, and all that is lacking is help to go forward and power to keep out the strong drink.

Our new work this year has been done in connection with the great Exposition, in which we had our work represented and illustrated, and our literature distributed, and many new workers were found. Our annual convention held here last week was one of the best we have ever had. It was enthusiastic, harmonious, and its spiritual tone was more earnest and tender than ever. A sense of responsibility for helping this remnant of native Americans out of paganism and heathenism was felt more than ever before, and the outlook for work is, I think, extremely hopeful. Of the 250,000 Indians in the country 200,000 are self-supporting. There are now probably not many more than 5,000 children of school age unprovided with schools in some way.

The five civilized tribes in the Territory take care of their own, so that the educational work is being done; and we are impressed with the fact that all the work is God's work. I never felt this more than in hearing Gen. Whittlesey's delightful report, and in noting how God has inspired different groups of workers, and given

is, for decent government; but it is trebly a pleasure for me to do it in the Indian service, because the spoils system, which is brutal and iniquitous enough anyway, becomes simply infamous when applied to the wards of the nation.

A year ago I made an official tour of about a month's duration among the agencies of South Dakota, Nebraska, and Kansas, making it just at the time of the Presidential election. I wanted to see whatever was crooked out there. I do not see how any man could make an official tour of that kind and not come out convinced of the need of civil-service reform as applied to the Indian service.

In the first place, I want to ask your attention to one point, in which I am going to give my own experience in my own office as being analagous to experience that can be had in other offices. You often hear its aid that you can not get a system of civil service examination that will provide men fitted for positions of the highest importance. Perfectly good officers who are new to their positions are almost certain to take this ground; and perfectly good officers who are at war with Cosmos, and carry on hostilities against mankind in general, are also likely to take this position, not to mention the large number of officers whom I would not call thoroughly good citizens. You hear it said on all sides that one can not get men whom one can trust.

Now I ask you to consider whether there is any bureau in the Government where the service is more delicate and important, where it is more vitally necessary that it should be administered without taint or spot than my own Bureau. We have under us men appointed by ourselves, men appointed through our examinations, or detailed to us from other Departments, about 50 employes all told. These men come in purely through our civil-service examinations. They have to do a difficult and delicate piece of work, a work where there is always a temptation for a man to be bribed, for a man to do this, that, or the other piece of iniquity. We find, as a matter of fact, that we get admirable material through our own examinations for those who are to perform this very difficult and confidential work.

More than that. Originally the Civil Service Commissioners did not take their own medicine. When they first came in they went upon the theory which I find too many good governmental officers want to go on; they assumed that this civil-service reform was admirable for most people, but not for a peculiar place where a man ought to give bonds, or where a man had to perform confidential duties and the like. They excepted a large number of the clerks in our own office from the working of the rules. There is not one man left in our office now from those who were thus appointed outside the civil-service law. We found that when the Commissioners were left free themselves to choose their own men they could not get a class of men equal to those they could obtain through our examination. I will guarantee the statement that if a man will turn in to do his best, to work under the law and with the law, there is not a bureau in this Government where he can not get the best possible service through the lists of eligibles furnished by the Commission and under a system of radical, far-reaching civil-service reform. And the efficiency of the officers will, as a rule, be in proportion to the radical and far-reaching nature of the way in which the law is applied in their office.

I have said to you that I thought that in the Indian service it was particularly an outrage to apply the spoils system. I will tell you why. Take the average position among white men, say a postmaster, letter-carrier, or whatever you choose. If he is changed of course it works a little detriment to the business of the community, and it works a great detriment to politics. It is the worst thing for our political life to have offices thrown in as a bribe to reward partisan services. But, after all, communities are able to protect themselves to a certain extent. If the new postmaster does not give satisfaction the lawyers and business men of his own party are going to protest against it. But on the Indian agency you have a little group of beings cut off from the rest of the world, who don't know their rights and who are easily wronged; and you expose those helpless creatures, whom it is our business to protect, to all the evils of the spoils system when you make appointments upon any consideration but merit, and when you make removals for any consideration but the good of the service. To me the most important feature is permanence of tenure in our Indian work. [Applause.]

I believe that the Indian superintendents who are now in the classified service (and who, if they are taken out, must be taken out against my emphatic protest), that the school teachers, the agency employes of every kind, should be put under the law, and that the same principle will have to be applied in the end to the Indian agents themselves, although, of course, that can not be done now under the law. They should be made to feel that as long as they render efficient service they will not be turned out, but only upon definite written charges and after having had a chance to be heard themselves. People tell me you can not do this. I come from the city of New York. It is not an Arcadian locality. [Laughter.] But nevertheless there, with our police and firemen, we do not allow a man to be turned off the force except upon written charges and a hearing of the case. Even in our spoils ridden city we

give a man a fair trial before we turn him out of the fire department or police service.

Do you think we weaken the discipline in the department? There is no such military discipline in any branch of the Government as in the fire department of cities like New York. I use the term military discipline as a synonym of good discipline. Certainly in the Army you can not turn a man out until he has proved to be incompetent and has been given a trial. I believe as firmly as I stand here that we shall have to come in the end to a system by which no public servant can be turned out until charges have been preferred in writing against him and he has had an opportunity to answer them.

Now we hear a good deal said about the necessity of an agent or superintendent of a school appointing his own employes. It is always a little bit difficult for me to discuss that question, because the first thing to do is to be obliged to tell the gentleman who advances that proposition that he is advancing it upon a mere baseless convention. The agent and the other officers in connection with the Indian service do not appoint their own men under the patronage system, and they can not. An exceptional man here and there, who is given an exceptionally strong position, owing to purely fortuitous circumstances, may be able to do so; but in the immense majority of cases, ninety-nine out of one hundred, they can not.

I saw a number of interesting papers on file in these reservations of South Dakota. When I was in South Dakota I was in *partibus infidelium*, and they blandly kept a record of things which they would not keep a record of. They did not realize that they were doing anything out of the way. They were acting upon the theory of the immortal Mr. Flannigan; they were there for a purpose, for the purpose of getting and holding office. It did not occur to them to discuss the fact. They are under that iniquitous "home-rule system" now happily broken up. Under this system the Indian agencies were regarded as the perquisites of the local politicians. I found that on these agencies they received notice five years ago from the Democrats, and last year from the Republicans, requesting the superintendents to give the names of all employes, with the amount of salaries given each, for the purpose of making a general assessment of 5 per cent. The assessment had been made and was being paid until we got hold of the matter and stopped it. At one agency I found a beautiful illustration of the way in which appointments are made. The Secretary of the Interior, the Commissioner of Indian Affairs, the agents themselves can not make appointments. The appointments are made primarily by the local political chiefs. At this agency a complete set of documents was on file.

In the first place, there was a letter from one of the Senators to the newly appointed agent, saying it had been agreed to compromise the appointments, the Senator taking the agent and the other Senator and the Congressman taking the other appointments. There was no allusion to the Secretary of the Interior whatever. The theoretically administrative office of the Government was treated as the servant of these two legislative officers. The man chosen by one Senator as agent went in, but he did so badly that he was turned out in three months. The other Senator and the Congressman made all the other appointments. It was agreed that the unsuccessful competitor for the position for agent should be given the position of chief clerk. He was, but he proved so incompetent that he also had to be turned out. But they gave him, as an alternative, the position of farmer of this agency. They tell us that our system is not practical, but can you imagine a system more impractical than one providing that when a man appointed to the position of chief clerk and when found incompetent for that shall be offered as a consolation prize a farmership or agency? That is what is done under the spoils system.

I am very glad to see Commissioner Browning here this afternoon, because I expect to address you on one point which is at issue between the Department of the Interior and the Civil Service Bureau. You have read the report of the Secretary of the Interior. I do not know whether you have read our report, but if you do you will see that we take diametrically opposite positions with respect to the appointments of superintendents of Indian schools. With all possible deference, with all possible recognition of the fact that there are undoubtedly points where objections can be raised to our system, I yet wish to state here what I have said in my report and elsewhere, that I think it will be the greatest calamity to the Indian service to take any step backward in civil-service reform; that it would be a great calamity in the Indian service to except these school superintendents from the operations of the law.

It is true that we may not get the ideal man for school superintendent; but this is what we can do: We can provide by our test a corps of presumably capable honest employes, appointed without reference to political reasons, and to be retained wholly without reference to them. I firmly believe that by a judicious process of weeding out and promotion you can get one of the best possible services that any civilized nation can wish.

We do not say that in competitive examination we can get, at the beginning, a

man to take some particular school superintendency in some particular delicate situation. We think that the essence of a proper system of conducting civil service is to provide for promotion of worthy and efficient servants. We believe that if the service is good you can then fill the highest places, not by original appointment, but by gradual promotion from within the ranks; that from assistant teachers you can get teachers; that from the teachers you can get the superintendents for the small schools; that from the superintendents of the least important schools you can choose your superintendents for the most important schools. In addition to this, if you fail at any time in that, we furnish you with a system of examinations by which we firmly believe you can get a very good set of men, from which, I believe, you can get a better set of men than under the old patronage method.

Our examinations are arranged with a distinct view to what they have to teach, and we make each man give his life history. The six foremost eligibles upon our list at the present time are men who have had experience as carpenters and farmers, who have not only taught in the schools themselves, but have been school superintendents themselves in the counties or towns of their States. Those men are the men out of whom you can expect to choose material which in the end can be changed into the very material you wish, the best men possible for the positions of school superintendents. I know perfectly well when the exception from examination of a position like this is asked for it is often asked for with the sincere belief that the service will be benefited by the change and with a purpose to choose men without regard to politics; but I have had too much experience in my four years in office here in granting exceptions to believe that such result will follow if you take people out of the classified service on the theory that appointing officers are going to choose the best possible men for the position. You are certain to be disappointed. Take the matter of the assistant teachers. We excepted the assistant teachers from examination on the distinct understanding that when possible Indians were to be appointed, and that in any event they were not to be appointed for the purpose of fulfilling the same duties that teachers were to fill.

I am now receiving constantly from reservation complaint after reservation complaint that the assistant teachers are appointed to do exactly the work of the teachers; that they are not Indians and that they are not such a satisfactory body of employes as those furnished through the examinations of the Commissioner. After careful inquiry of the different reservations I became convinced that the men furnished by us were better than the men not put in through us in those positions. I do not think that you are ever going to have a proper solution of this Indian problem until you make up your minds that it is going to be administered without regard to politics; until you make up your mind that you are going to have fixity of tenure while people do well. I am perfectly certain that under conditions as they are now it would be a great misfortune and a great mistake not only if you contract the field of operations of the civil service law but if you do not radically extend it.

Mr. President and gentlemen: Having announced myself not in wholly uncertain terms, I should be very pleased to answer any questions that any person would like to put to me.

Mrs. C. H. DALL. I do not think the Commissioner will find that any person in this room differs from him as regards his ideal. Certainly all the women that I know engaged in this work are determined to push civil service reform into the Indian Department as fast and as far as they can. What we want Mr. Roosevelt to tell us is how we can do it; how we can get this thing out of politics; how we can put an end to corruption; how we can get things so that every man and every woman employed in the elevation or education of the Indians in any way can be chosen for fitness and kept so long as he or she is fit.

Mr. ROOSEVELT. I would amend the civil-service regulations for the Indian Department and for the other Departments so as not to allow removal except upon written and specific charges and after a competent trial by the immediate superior, and I should allow the Civil Service Commission the right of passing on the case in review. I should extend the operations of the civil-service law to include clerks at the agencies, and I am confident that we can include farmers and other employes also. I know there would be difficulties in the way of it, but I am certain that, although we may not get an ideal force, we shall be able to get a better force than we can possibly obtain by the present methods. Then, to take the field matrons, of whose effectiveness I am able to speak from personal observation, I should increase those. I think I spoke at Mohonk of a woman who was practically performing the duties of field matron who was herself a half-breed Indian, a genuine Christian, a perfect philanthropist, and doing as good a work upon a certain agency as any human being can do.

As for the Indian agents you can not make a law to have them employed under the control of a civil-service commission, but you have got to agitate for the formation of regulations in the Departments by which competent people will be kept, by which

you will not find, as we have found in 1888 and in 1892, that all of the old agents were turned out under Democrats and Republicans alike, for both parties made the same record. They did not turn out more, because there were not more to turn out. Doubtless they turned out a great many incompetent people, because they were appointed under the spoils system. You have got to work to have some kind of regulations employed in the Departments.

Mrs. C. H. DALL. I am very glad that I asked this question, because I thought that to remain in office so long as the conduct was good was part of the original bill. The first bill was framed in the office of a committee of the Social Science Association in Boston. I must say that I have been shocked and horrified that in the removals made in the past year or more fitness for the position has had nothing to do with the matter.

Mr. ROOSEVELT. This is the third annual report in which I have brought out this matter. We need the same power over removals as is given in the Army, such as every civilized nation in Europe has. In our report this year we give an abstract of the usage of the different foreign governments, beginning at Morocco and working up to the free democracies of the South Pacific and Switzerland, where they are just as much ahead of us as regards our spoils system as civilization is ahead of barbarism.

Mrs. COLBY. I would like to ask if the Civil Service Commission contemplates in its plan the employment of Indians in such positions as teachers; and, if so, does the Commission provide for securing their application?

Mr. ROOSEVELT. The Civil Service Commission tries to meet that in this way: We will furnish a noncompetitive examination (so simple that any Indian who has been through Capt. Pratt's admirable school at Carlisle or through any school of that character can pass it) for any Indian whose appointment to any one of those positions is asked for through the Secretary of the Interior. We can not take the initiative ourselves, but any agent of the Indian affairs can get the Secretary of the Interior to ask for the examination, and then we will give a simple noncompetitive examination. One of the first things I did in connection with the extension of the civil-service law in the branches of the Indian service was to get one or two Indians appointed as teachers in the classified service, one of them a full-blooded student who had been educated in part at Carlisle. We will move in that way so that you can guarantee that any Indian who is competent to get an appointment and for whom that appointment is asked will be appointed without being put into competition with a white man. Our purpose is to encourage the educated Indians, and to hold out to these rewards for study, to give them such an outlet as you have to furnish to the highest members of a race which is at a disadvantage in the struggle for life.

President GATES. Have you sent out circulars of information where there might be application?

Commissioner ROOSEVELT. We have sent out circulars to every man asking for an appointment. We have not sent them to Indians because it is difficult to reach them. What I had been proposing to do is to take those rules with reference to Indians and have sheets sent out to the different agents. I originally thought to have them published and put up in the agency buildings.

Prof. PAINTER. I know the law rather requires that the President shall appoint chiefly military officers, but it is his option to require some examination to secure the persons whom he nominates for office.

Commissioner ROOSEVELT. In regard to the first question the civil-service law has nothing to do with that.

President GATES. If the President should choose to say that he would not nominate any person to the position of Indian agent who had not passed the civil-service examination he could do it, could he not?

Commissioner ROOSEVELT. Yes; he could do that.

President GATES. I sincerely hope that this convention will make a strong declaration on that line.

Prof. PAINTER. There is a vacancy in the Indian Service; the commissioner wishes to fill that vacancy. He applies to the Civil-Service Commission and they send up the names of persons who are eligible. The examination has occurred some time ago. There is urgent need for immediate appointment, but the person, pending the question of his appointment, has sought employment, somewhere else or has changed his mind. I understand there is considerable delay and embarrassment, and the question is what can be done to obviate such difficulties?

Commissioner ROOSEVELT. The difficulty can undoubtedly be minimized. I remember vaguely some complaint about that some time ago but the delay can undoubtedly be reduced by a simple department regulation akin to those that obtain in other departments. If you have a sudden vacancy by death in an important place, you will have to look out a little before you will find a man to fit it. That is true in private service as well as public. If you lose a confidential bookkeeper you can not fill his place in twenty-four hours. You will have to think a bit. Now, in the

Indian service, or any other service, you must have a certain number of people who can temporarily take that place and just run it for two or three weeks until you can get the man out there. You could, undoubtedly, in the Indian service have some body of men who could be employed temporarily. I know perfectly well that these rules could be better; I understand that. We are advancing step by step. Every now and then (although rarely) we make a mistake; we welcome every suggestion.

Gen. MORGAN. Practically the Commission submits to the Indian Commissioner three names. It was the custom in the office when an appointment was urgent to telegraph: "Can you serve?" "No!" Then the Commission would supply another man. "Can you accept?" "No!" and so in that way the question was settled often in a day or two. I do not regard that as a practical difficulty.

Mrs. QUINTON. I can furnish an illustration of the way the present system works. It seems to me the question is what is aimed at? If to place politicians, the present system is beautiful; it is consistent, harmonious, and effective. If it is intended in the shortest possible time to civilize Indians, it seems to me that the present arrangement is very bad. I visited last summer the Piegiens of Montana, only 2,000 of them. They have had a series of inefficient agents until Maj. Steele took the situation. He was sincerely interested in the Indians, in their progress and prosperity. They were not industrious, they were not hopeful. He gained their confidence so that at the expiration of three years the Indians were at work. They built homes, log houses and plank houses; they were doing what they could do in beginning farms in a climate where there is frost every month of the year. They were beginning stock-raising; they liked him, they trusted him. He put their children into schools. They did not like it. They were put in by compulsion. But they saw the good of it. They became energetic and industrious. When I reached there, instead of finding sullen, idle people, I found bustling, busy people who were industrious and who seemed to be happy. They talked and they laughed like other people and showed a good deal of energy. I found out, incidentally, before I met Maj. Steele not only that the Indians wanted him to stay but the whites also. Although he was a Republican he had four or five Democrats under him and those who were good and suitable were kept in. I found that the white people all about the region who desired the peace and prosperity of the Indian desired him to stay, but he was turned out.

Of course if an Indian agent knows that he is likely to go out, the last six months does not amount to much and the first year the next man does not amount to much. He is experimental; it takes a long time to establish confidence. It seems to me that the present system wastes half of the time. If, now, a good agent could go on and carry the people on as they desire to go in the new way, I honestly believe that eight years would see all the Indians in this country practically secure on the way of civilization. Men desire to talk about the Indian problem, but I do not think there is any Indian problem. There is a white man's problem, but no Indian problem. I believe, though, in my heart that if a man could be put in and then kept there—I mean a suitable and efficient man—the whole thing could be settled at a very early day. We women are very much interested in it; we think both administrations are just as naughty as they can be. We don't know much about politics, but it seems to us that the system is all wrong. But if the agents can be selected on some reasonable plan, it seems as if a good Christian of sixty millions of reasonable people could meet the needs of a case like this and settle it in a reasonable way.

President GATES. Permanence of tenure is what is needed to make these civil service regulations effective. We come here every four years with a change of administration. We do our best when new men come into office to have them do their best under the civil service system, and we chronicle every year failure after failure. There is no business on earth that could be conducted as the Indian business is conducted and get anything like results. The time is come when we ought to make our voice very clearly heard against any removal without good cause. I am glad that Providence has so ordered it that exactly the same record has been made by the two parties. When President Harrison's administration was closed all but three of the agents were swept away, and under President Cleveland's administration only three were left by him. It is not possible to make good and effective agents in two or three years. Can we not be reasonable in this thing? Must we go on forever in the barbarous methods we have pursued in this matter of spoils? I do not wonder that this debate is so largely confined to the women who are present. We men are ashamed that we have organized such a system, consequently when we try to speak in favor of it there is nothing that can be said, and so we generally keep silent.

Gen. MORGAN. From the statements made a wrong impression might be conveyed. It is stated as a reason for removing the school superintendents from the service that they were appointed under the spoils system. I want to say that when I took office I found that they were mostly Democrats. I did not remove a single man from his office because of his politics, and, in the second place, I appointed men who belonged

to the Democratic party. I think it is due to the Indian Office and due to the men now in the service to make this statement—that the men in the service were not appointed for political considerations.

Dr. STRIEBY. I wish to add a word in regard to what was said this morning about the Ramona School and the school at the agency under Mr. Riggs. At the Ramona School the American Missionary Association does not select the teachers and does not have control. In regard to the other school at the agency this statement comes from the office that August 14, 1893, Mr. T. S. Riggs declined to renew the contract for the Oahe School because the American Missionary Society decided not to take missionary aid. At the same time he asked for an appropriation for a school of 25 conducted by another society, so that the American Missionary Society has no school there supported by the Government.

President GATES. The Congregationalists are clear, then, on this point. I will now ask Mr. James, of the board of commissioners, to take the chair.

Gen. L. W. Colby then addressed the conference on the subject of Indian depredation claims, giving a history of the Congressional legislation upon the matter and an analysis of the act of March 3, 1891. He commented upon the various provisions of the law, and their practical operation in the adjudications thereunder in the Court of Claims. He read largely from a paper given by him at the Mohunk conference, making additional statements and bringing forth other facts. (See Mohunk Indian Report, p. 79.)

Gen. Colby then added extemporaneously the following:

There are several additional points of interest and questions arising under this Indian depredation act of March 3, 1891, and in its administration in the courts and Executive Departments that I might briefly mention.

In the first place, as has already been noticed, the law authorizes the rendition of judgments against the United States and the tribes of Indians by the members of which the depredations were committed. It provides for service of the petition in each case upon the Attorney-General alone, and yet requires the judgments to be paid in every case, either immediately or ultimately, from the funds of the Indian tribes.

Even admitting that all Indians and Indian tribes in the United States are wards of the nation, which I do not deem accurate, this does not dispense with the necessity of service of process of some kind upon the Indians. The ordinary established principles of law as administered in our State and Federal courts, require service of process on the ward as well as the guardian to give validity to a judgment, and it has been repeatedly held that a judgment or decree had against a ward with service upon the guardian alone is absolutely void. According to one of the fundamental principles of jurisprudence, one which has come down to us through centuries of law from the fathers of our judicial system almost as an axiom, every person must have his day in court, and every adjudication had without the party having notice thereof an opportunity to be heard is *coram non judice*.

Again by the Indian depredation acts in force prior to the passage of this act, the claims were required to be presented within three years from the time of the losses, or they were forever barred. Section 2 of this act, however, not only reinstates a large number of claims held by the Secretary of the Interior to be barred under the provisions of the former acts of Congress, but in general terms practically attempts to do away with the legal effect of the statute of limitations which had run against many of these claims. This, in my judgment, is also in opposition to the general line of adjudications upon the subject of the limitation of actions, the general established rule of law being that a cause of action once barred by the statute of limitations can not be revived or reinstated by subsequent legislation.

Again by the terms of this act a judgment is to be rendered against the Indian tribes by the members of which the depredation was committed, and the judgment is to be paid from the tribal funds if any such exist. This is to be done without regard to treaty obligations or stipulations. I believe that an important principle lies at the foundation of all legal obligations which seems directly opposed to the constitutionality of this class of legislation, and to this portion of the act under consideration. Unless there was a prior liability or obligation, the Indian tribes can not be made liable for the misconduct of their individual members by Congressional enactment.

This is plainly a retroactive statute excepting in the few cases where the tribes by treaties have expressly assumed such obligations. Under the act of March 3, 1885, and subsequent acts, claims could only be allowed for Indian depredations where there was plain treaty provision therefor; and the Secretary of the Interior was required to find, in addition to other facts in each case of the allowance of a claim, the clause of the treaty creating the obligation and authorizing its payment.

I submit that Congress can not create such liability by any enactment after the commission of the depredations. It can assume liabilities for the United States, but it has not the power to create, on the part of others, legal liabilities for past acts,

where no prior obligation existed. The United States, under the previous Indian depredation acts, guaranteed eventual indemnification to claimants upon certain conditions. This, except in some exceptional cases, the Indian tribes have never done. Right here is where the antagonism of interests and direct conflict between the United States and the Indians commence in the interpretation of this act of Congress and in the proper defense of the cases thereunder. The Government is interested in having every judgment paid from the Indian funds, but the Indian tribes are interested in having none paid from their funds. The defense of the Indian tribes, in cases where they have not assumed the liability in their treaties, is that the United States alone is liable to claimants upon its guaranty of eventual indemnification. This defense the Government can not make for the Indians except by confessing judgment on its own behalf. The rule of construction or interpretation of the act of March 3, 1891, leading to such a judicial conclusion, can not properly be urged by the officers interested in the defense of the Government. However, the power of Congress to pass a law which overrides or abrogates treaty obligations is very seriously questioned.

If this Indian depredation act, so far as relates to the payment of the judgments, is valid and can be enforced, then Congress can at will change the solemn provisions of treaties and divert all of the trust funds of the Indian tribes from the sacred channels to which they have been pledged by the faith of the Government. Not only so, but it can by a legislative act, without the intervention even of a judicial tribunal, take every dollar from the Indian tribes, and the solemn obligation in the treaties providing for the education and maintenance of the Indians, their care, protection and civilization, are as nothing, and have no legal force or validity. It seems to me that it must be judicially held, in accordance with the principles of natural right and justice, which are the foundations of all law, that the trust funds can not be diverted by Congress, and must remain sacred to the purposes for which the honor and good faith of the United States is plainly and solemnly pledged. The grave question of the liability of the trust funds of the Indians for the payment of depredation claims adjudicated under the act of March 3, 1891, where there is no treaty provision therefor, has not yet been judicially determined, as in nearly every case decided in favor of claimants, thus far, there has been an express treaty stipulation by which the tribal obligation was assumed. In my judgment a correct construction of the act would make the Government liable in all cases where it has guaranteed eventual indemnification, and the Indian tribes liable only in cases where they have voluntarily assumed such obligation in the unequivocal stipulations of their treaties.

I have intimated that all our Indian tribes and nations should not be regarded as wards of the Government. There are some that seem to be no more legal wards than the States, and all citizens are wards. Certain tribes, as for instance the five civilized nations of the Indian Territory, are by a series of treaties given the rights of self-government; of making and enforcing their laws, and the control of their real and personal property. The Government is no more the guardian of these tribes than it is of the several States in the Union, and it would seem that Congress should have no more legal power to create obligations or liabilities to be liquidated from their general funds, and much less from funds pledged for other purposes, than it would have to create State or Territorial liability for injuries committed by the inhabitants thereof. These civilized tribes might be regarded as dependent provinces or as quasi States in their relation to the general Government, but can hardly be considered as wards of the nation. Take the Muskogee or Creek Nation of Indians, they have their own legal, acknowledged Government. They have their written constitution adopted by the people, their legislative body or council, their executive departments and judiciary system. They possess all the governmental institutions pertaining to civilization and self-government, and these are fixed by treaties or compacts, and controlled by public laws. So also with the Cherokee Nation and people. They have books and newspapers published in their own tongue. They have an alphabet of their own invention, which we have not; and fifty years ago, before their removal to their present home they had all the departments of government, a supreme court, published laws, and a system of schools in which both English and Cherokee were taught. And so with the other civilized Indian tribes. These people should not be regarded as the wards or children of the Government, and their funds or lands declared subject to the will or caprice of a Congress in which they have no voice or representation, no matter what might be considered as the legitimate power to be exercised over the wild and uneducated tribes of Indians.

The only protection given is the execution of the treaty provisions and the fulfillment of the trusts in good faith by our nation. These people should not be forced to pay obligations which they have never assumed. They should not be disturbed by Congressional acts depriving them of their lands or funds without their consent. Good faith with our Indian tribes, whether they be regarded as wards, quasi States, or dependent provinces, should be considered the first requisite of any Congressional

act affecting their interests, and a violation of solemn treaty stipulation should be all that is necessary to render invalid any law touching their persons or property. A national lie or falsehood is not a good basis for the civilization of our native American races, and the violation of treaty pledges and betrayal of trusts can not be justified on the ground of complying with the promises of eventual indemnification made by our Government to its own citizens.

Again, I call your attention to the first jurisdictional clause in the act of March 3, 1891, in which the Court of Claims is authorized to inquire into and adjudicate "all claims for property of citizens of the United States taken or destroyed by Indians belonging to any band, tribe, or nation in amity with the United States." In several cases brought under this act the Court of Claims has decided that the claimant must have been a citizen of the United States at the time of the depredation; also that the words "in amity," mean peace, friendship, and good will, as opposed to war and hostility, and that this relation must have existed at the time of the loss between the United States and the tribes of Indians by the members of which the depredation was committed, in order to authorize a recovery. These decisions are very important and practically settle in favor of the Indian tribes claims amounting to many millions of dollars.

However, the activity, disposition, and power of claimants have been partially manifested during the special session of Congress by the introduction of a bill to amend the act so as to in effect do away with the decisions of the Court of Claims upon this subject. On September 12 Senator White, of California, introduced a bill to amend this clause of the act so that the remedy is given to "any citizen or inhabitant of the United States," and the phrase "in amity with the United States" is omitted. Thus it is proposed to adjudicate the claims of "any citizen or inhabitant" against any tribe of Indians whether "in amity with the United States" or not. That would require the payment of all Indian war claims—and what tribe of Indians has not at some time been at war?—and would virtually deprive the Indians of all tribal funds. The aggregate amount claimed in the 9,706 suits brought up to August 1 was \$37,533,374.15. This is continually increasing, and must now reach nearly \$40,000,000, while the trust funds of all the tribes of Indians aggregate less than \$24,000,000 and are constantly diminishing.

The condition of amity has been an important requisite to relief in all Indian depredation acts, commencing with that of May 19, 1796. It has never been the general policy of the Government to pay for the individual losses of citizens caused by the acts of the public enemy in time of war. Such liability is also contrary to the principles laid down by writers upon international law. This proposed amendment would not only make the Indians liable for losses occurring during a state of war far beyond their funds, but would add many millions of dollars to the liability of our Government, which would have to be paid from the Treasury of the United States, for losses occasioned by wars with Indian tribes which are now practically extinct, and no longer exist in the tribal relation, and which possess no tribal funds. I call your attention especially to this bill.

Before closing I shall say a few words in connection with the discussion which has been had upon the education of the Indians. Recently I made a visit to the little band of Modocs, transplanted from the lava beds of the Pacific coast to the Indian Territory some seventeen years ago. You remember that, after the killing of Gen. Canby and his officers under a flag of truce, the chief perpetrators, Capt. Jack and others, were executed for the offense, and about 100 prisoners of war with their families were brought east and located on lands in the northeast corner of the Indian Territory. These people are still there, living as farmers. From the most treacherous and degraded blanket Indians, noted for their cunning, bad faith, and savage instincts, they have, in these few years, all come to wear the dress of civilization, and to be respectable, honest, and intelligent people and practically self-supporting. Scar-Face Charley, the present leader or chief, appears to be a dignified, sensible, and upright citizen. He lives in a frame house of three rooms, has his farm of about 160 acres fenced, mostly with posts and wire, and in fair cultivation. He belongs to the Quaker Church, and his children can read, write, and speak English very well. The other members of the band, I was informed, are equally good citizens. Scar-Face Charley told me that the Modocs were all good farmers and some of them superior to himself. Now, if by seventeen years of peace and proper treatment these members of the lowest and most savage tribes can be brought up to such a fair standard of civilization, it seems to me this fact should be a great encouragement to those working for the elevation of those superior Indian tribes whose high sense of honor, natural courage and manhood, have withstood the evils and vices of our civilization for over a century, and of whom the white race can well take some example.

In closing I would suggest that the members of this board and of the different associations should also take interest in the appropriations made by Congress for the defense of this class of cases in order that the Attorney-General may have means to fight these battles for these Indians in so far as possible as well as for the Gov-

ernment. The appropriation should be double or treble what it is. It is only \$22,500 for the present fiscal year. Last year it was \$35,000.

President JAMES. How about those amendments? Can you give the number of the bill?

Gen. COGBY. I have not the number of the bill. I think it is 897. The object of that proposed amendment is to nullify the decisions of the court. I do not think the act of 1891 would have passed, in its present form at least, if it had been explained to the people or to Congress. This amendment will not pass when it is understood and fully explained, when it is shown that it is not the general policy of the Government to make itself liable for war claims, but that such bills originate in the eagerness or grasp of these claimants. A bill sometimes is gotten through quietly without anyone knowing anything about it. Hence I have taken pains to explain it that you may aid by moral sentiment and special work in preventing the passage of such acts.

Mr. JAMES. There is no doubt in my mind that the original law need not have been passed if the people had understood it. We ought to take into consideration how this amendment may be defeated.

Gen. COLBY. Let the Government carry out its promises and obligations to its citizens fully and in perfect good faith, but let the Government charge up to the Indian tribes only such amounts as they by their express treaty are justly chargeable with. Let us not teach them to avoid debts, but to pay those they have agreed to pay. I would rather be in favor of a depredation law which made the Indians liable on their contracts and the Government liable on its contracts. I believe the enforcement of the present act in the light of treaty obligations, and with a correct construction of the law, would leave only a very small amount of the \$37,000,000 of claims pending in the Court of Claims to be charged up to the Indian tribes.

Mr. JAMES. The question is, what can we do? These Indian associations can protest. Perhaps we can name a committee to go before Congress.

ADDRESS OF ASSISTANT ATTORNEY-GENERAL HOWRY.

Coming here with no expectation of addressing you, my remarks must necessarily be general. My able predecessor in office has very fully presented an outline of the workings of the Indian depredation act of March 3, 1891; and I can only supplement what he has said with a statement of a few of the points which will put you in possession of the effect of this law as the court has construed it to this time.

No more interesting question has ever been presented in the administration of the Government than that connected with the Indian depredation act of March 3, 1891. When I took charge of the office of Assistant Attorney-General to defend these claims, in August last, a distinguished Senator stated to me that no more dangerous position existed in the Government than that held by the officer charged with the defense of these claims. I find this to be so. It is a position requiring professional efficiency, patience, firmness, vigilance, and industry, and the utmost care to deal justly with all interests. Up to this time I may say that instead of the difficulties diminishing they seem to grow, in my endeavor to carry out my part of the duty which I owe the Indians and the U. S. Government and the meritorious claimant.

The Assistant Attorney-General defending these claims is not merely a representative of the Indians. He stands in a dual capacity. He is a representative likewise of the Government of the United States. There may come a time when the interests of the Government and the Indians diverge. For instance, it is claimed the statute authorizes and directs a judgment to be entered against the United States where the Indians can not be identified. I have taken the position that no judgment can be rendered against the United States except in conjunction with an Indian tribe, notwithstanding the seemingly imperative words of the statute. You will very well understand that if the court differs with me upon this important matter that, in the filing and prosecution of these cases, it would be to the interest of the claimants not to identify the Indian tribe, but to seek to make a claim against the United States payable out of the U. S. Treasury, and a premium is placed, if this construction be proper, upon proving depredations by Indians generally, but never by any particular tribe. Of course I am endeavoring to present to the court all these questions of Indian defense and Government defense, too, with the view of having the court of last resort pass upon all of them with fairness to both.

In respect to the question of the amendment of the act referred to by the last speaker, I am free to say that if this proposed amendment should become a law, these claims would scarcely be worth defending in many cases. The professional exertions of any one charged with the defense will be limited mainly to scaling the amount. From a professional standpoint no lawyer would like to occupy any such place.

A bill has been introduced in the House of Representatives by Mr. Black, of Illinois, repealing the statute, and a bill has been introduced by Senator White, of

California, in the Senate, which seeks to make the Government liable for all depredations by Indians in time of war. That is one of the most interesting questions now before the court. The position I have taken is that the Indians are liable if the tribe was at peace, but only under a condition of peace and where the claimant has followed the specific directions required by the treaty. I maintain that under these treaties the Government is liable in no event for what we may term war claims. If our position is sustained by the court of last resort, as up to this time it has been by the Court of Claims (there are some six or eight cases ready now to be submitted), I may say there is great hope that instead of diminishing the funds of the Indians there will be comparatively few judgments the Indians will be called upon to pay.

In connection with this subject, a reference was made to the question of citizenship, passed upon only a few days since by the Court of Claims and decided in favor of the Government and the Indians. Persons brought suit claiming that they were citizens at the time of the passage of the act, though they were not citizens when the depredations were committed. The court decided that question adversely to the claimant, and, accordingly, a mandamus (which I do not think is the proper remedy) will be brought before the Supreme Court in January by the claimant to bring up the question of the correctness of the decision.

Referring to the liability of Indians under any treaty without identification of the offender I may say this is an interesting question, for it must be remembered that the Government of the United States has set up these little principalities called reservations in the country where these people have had their habitation for the last hundred years; and a mere police regulation in the Indian country can not be expected to take from the Indians that for which they have not under treaty become clearly liable, collectively.

If the U. S. Government is to go back to these old treaties after new treaties have been made, which are a waiver of any claim that the settler may have had under the former treaty, we see that if this can be done it is a flagrant wrong against the Indian tribes, and philanthropists and all others interested for the Indians ought to see that it is not enforced and that these trust funds are not taken. In the course of the next six months many of these questions relating to liability under the various treaties will be settled.

There are two distinct lines of thought and interest in connection with the operation of this act. Many representative people from the Western States are strongly in favor of the enforcement of claims for depredations of the Indians, while many representative men from east of the Mississippi River are opposed to the payment of any claims of this character. This is true with respect to the Senators and Representatives in Congress, I am told, though there are some notable exceptions. These differences of opinion found expression at the time of the passage of the act of March 3, 1891, though since that time some who were opposed to the recognition of depredation claims at all are now willing to leave the settlement of all cases to the courts without further interference.

At the same time there are a few who insist that, in view of the statement at the time of the passage of the act of 1891 that the amount of claims would not exceed \$5,000,000; that the Indians and the Government should not be called upon to pay anything like the large amount now sought to be enforced in the courts. While the Indian Bureau was conceded to be inadequate for the fair and impartial investigation of the claims, very much to the surprise of every one who took any part in the discussion of the question when it was before Congress the claims now filed aggregate very nearly \$40,000,000. In the brief time that I have been in charge of the defense claims amounting to nearly \$1,000,000 have been filed. And while the statute of limitations upon this subject will expire on the 3d of March next, cases are constantly being filed, and I suppose that before the period for filing cases expires in March we may say that the entire amount will exceed \$40,000,000.

The great questions which the court will have to decide will determine, as a matter of course, the amounts which will be chargeable against the Indian tribes in the final determination of these suits.

The second clause of the act of March 3, 1891, designates class two, and provides that the Court of Claims shall have jurisdiction of all claims examined and allowed by the Secretary of the Interior, and also of claims authorized to be examined and allowed by the Secretary of the Interior. The claims examined and allowed by the Secretary of the Interior and authorized to be examined and allowed amount probably to \$15,000,000. The contention on the part of the claimants who have claims under that clause is that the question of amity does not affect their right to recovery and that amity is not a defense. You will at once see that if this contention be correct, persons with equally meritorious claims can not recover upon the first clause of the act, but can recover upon the second clause of the act, with amity of the depredating tribe cutting no figure in the defense. We say that this is erroneous, and insist that the fundamental question of amity runs through the

entire act, and that no war claim can be paid after it has been proven that a state of hostility existed between the depredating tribe of Indians and the United States.

But the question arises, What constitutes an Indian war? In many instances a whole tribe has taken the war path, and there can be no question but that in a case like this such hostility is an Indian war; but in many other instances a part of the tribe are at war and a part are friendly. And whether this is a state of war which will render the tribe liable or not, is a question which has yet to come before the courts.

It was said by my predecessor that Congress had not adequately provided for the defense of these claims. I can indorse that statement. Not with reference to myself, because I did not go into this work for financial considerations. A limited and inadequate force is provided for the defense. While for the fiscal year ending June 30, 1893, Congress provided \$35,000, for the fiscal year ending June 30, 1894, only \$22,500 was provided for the defense; so that you can see the diminished interest that Congress seems to take in the defense of claims involving so much money.

I am inclined to think that there will be no amendment to the bill as it now stands, nor will the law be repealed. I think Congress will leave the question to the courts.

For my part, I have never believed that it was just (irrespective of the question of the constitutionality of the act), and I have never believed it was expedient to make a statute which authorizes a judgment to be rendered against anybody without notice and without opportunity to defend. It is said that the relation of the Indians to the Government is a singular one. Some of the judges have said that it is unlike that sustained by any people on the face of the earth at any time. The tribes are said to be dependent nations, domestic communities, and wards of the Government. Yet where is the authority in law or in morals authorizing process to be served upon the guardian without giving the ward notice, and giving the ward opportunity to make his own defense? The Indians have no legal notice. If we communicate with them it is a matter of our own volition. We ought to do it, and are endeavoring to do it as a matter of expediency. But certainly where a tribal organization exists the tribe should have notice by lawful process. In many cases, as among the Sioux, the Comanches, and others, Indians still maintain tribal organization. Yet here are suits going on affecting their rights, without any notice in law or in fact served upon them.

These questions I submit to you for your consideration. I can only say that they are intimately associated with your efforts for the education and civilization of the Indians. When these funds are largely diminished, the whole scheme of education and civilization must necessarily break down. The Indian tribes in case the annuities are taken are left to the mercy of Congress and such appropriations as Congress shall make.

There is no more important question in connection with the work that has called you together, and I commend to your consideration the operations of a law that now threatens disaster to annuities which under sacred treaty stipulations ought to be left in the main unimpaired.

The CHAIRMAN (Mr. James). We are glad to learn from Judge Howry that it will not be necessary for us to take specific action. As I understand it, he has been before the committee to argue the question, and he will keep watch of it and let us know.

Gen. Colby and his wife presented to the conference the little Indian girl, Zitkala Nuni, or Lost Bird.

Mrs. COLBY. She was found on the battlefield of Wounded Knee. The battle occurred three years ago on the morning of December 29. She was found on the afternoon of January 1. She was called by the Indians, as nearly as my husband could make out, Zitkala Nuni, which means Lost Bird. She is everything that, according to the popular idea, an Indian is not. Her hair is fine and silky. Her disposition is affectionate and merry. I was especially interested in what Bishop Walker said this morning. She is very fond of music, and has been taught the song, "I am glad that Jesus Loves Me," which she sings to "I am Glad that Papa Loves Me," and other privileged members of the family. She was found in the arms of her dead mother. The little bonnet she wore had an American flag on it. That mother had thought enough of the flag of our nation to have it worked on the baby's bonnet.

The CHAIRMAN (Mr. James). The committee of arrangements have urged Gen. Morgan to speak, and he has consented to do so.

ADDRESS OF GEN. T. J. MORGAN.

I want in the beginning, before I enter upon what I have to say, to call your attention to two statements that have been made in your hearing, the first being that the Government education is very expensive. If you will take the pains to look at the report of the Commissioner of Indian Affairs for the year ending June, 1893, you will find that the appropriation for Indian education was about \$2,300,000, and if

you add to that the amount taken from treaty funds it will not exceed \$2,500,000 all told. That means expenditures for the building of schoolhouses, their repair, and the furnishing of the supplies, the pay of the superintendents of the schools, the teachers, and all the employes. It means the furnishing of the shops and farms, and everything except transportation. Now, if you divide that \$2,500,000 by 16,000 the number of children in average attendance in an enrollment which is over 21,000, you will have the per capita cost, \$156.25.

The second statement made was that the money appropriated for Indian education belonged to the Indians. Now this is partly true and partly untrue, and we will do well to discriminate. There is a certain amount of money paid for Indian education by reason of agreements or treaties heretofore made; this, however, is in addition to and not counted in the money that is usually cited as appropriated for Indian schools. The \$2,300,000 does not include these treaty funds; it does not include the money that belongs to the Indians. The money which Secretary Whittlesey referred to as \$2,500,000 a year is public money taken out of the Treasury, just as much as that which is taken out for the payment of the President's salary.

Question. I would like to ask if every treaty does not provide for the education by the Government of the Indian children, and if it is not a treaty obligation assumed by the Government?

Gen. MORGAN. I should say that this principle runs through the treaties, but whether it is in each particular one I can not say.

Coming to the question of Indian education, I have written so much upon this subject that no one need be in any doubt as to what I believe. I came to the Indian office after twenty years' study of educational problems, theoretical and practical, and I gave to it my best thought. Now, in reference to the system of education that we are providing for the Indians, I want to make four general statements. In the first place it should be adapted to their wants. It ought to be elementary, industrial, universal, compulsory, and paternal. I will not discuss this further.

Second, it ought to be befitting the Government that does it. The United States is in many respects the greatest nation on the face of the globe, and whatever it does should be done in a dignified, worthy way. This system of education should be an organized system, representing the brain power and the educational thought of the nation that has it in charge. It should be thoroughly organized; the buildings should be adequate, the equipment sufficient. The employes should be of such character as to fitly represent the Government of the United States, and the schools should have superintendents befitting a nation that sets itself to the accomplishment of a great end. As Mrs. Quintou has said to-day, there is no problem about this. If a dozen men were to come together who felt the responsibility upon them and were unbiassed by political ties, and were simply doing the thing that ought to be done, there would be no question about it; it settles itself. It should be done in a way which would do credit to the nation.

In the third place it should be distinctively American, and in the last place it should be well administered, administered by men chosen as experts and supervised by men who, when they visit a school, do not find it necessary to go to the clerk and ask him to write out a report for them because they can not do it themselves, as was recently done by an Indian inspector. It should not be administered in such a way as to sow seeds of corruption in the minds of the children, as has been done frequently, but patriotically, honestly, and efficiently.

The education we are providing for the Indians should represent our civilization. It should aim to bring these 25,000 boys and girls of school age into touch with the present age, with the civilization of America, not that of some foreign country—of Spain, or Portugal, or Mexico—but with that of the United States of America in 1893. Nothing short of that should satisfy any man or any woman.

Now, there are three important and fundamental ideas underlying American civilization. One is the freedom of the individual; the second is the universal intelligence of the people, and the third is the great thought of Christianity as interpenetrating and interweaving itself with all of our individual activities and with all of our national life. The Indians should be brought into contact with these great thoughts; the spirit of these ideas should permeate their minds, inform their intellects, and prepare them to enter into relationship with us.

There are four or five institutions which may be said to be characteristic of us. One is the town meeting, the basis, the unit of our political independence; the second is the family, where the father and mother are supreme, and where all the virtues of domestic life are instilled into the mind of the child; the third is the public school, the common meeting ground of all those who come to this nation, who are passing from the various civilizations of the Old World to the homogeneous civilization of this age and this country; a fourth is the Christian church, where men are taught that we have a life to live beyond this, that we sustain relations to the infinite Creator; another is the press, through which men express their opinions, criticise public officials, create public opinion, and secure great reforms.

These are fundamental institutions, the town meeting, the family, the school-house, the church, the printing press.

The pupils of these Indian schools should be brought into such relationship with these institutions that they may understand their advantages and be able to enjoy them. This American spirit should pervade our schools, so that these Indian boys and girls, from the time they enter to the time they leave there, shall breathe an American atmosphere which will prepare them to become citizens of the United States and to enter into relationship with American life; passing from the school into the town meeting and feeling at home there; passing from the Government Indian school into the public school and feeling at home there; passing from the school into the church and feeling at home there; passing from the freedom of the schoolroom to the freedom of the press, and feeling at home in the use of that great instrument of human progress.

There are certain fundamental thoughts that cluster about this. We believe in the right of private judgment; in the freedom of conscience and the freedom of worship; in the freedom of the press, in the freedom of speech, and the separation of the Church and the State. I am speaking now of recognized American ideas. I hold that a school that is established by the United States of America, and into which you and I and all Americans are putting every year two millions and a quarter of our money should teach American ideas, and that we should insist upon this. We have no right to spend this money in teaching any localism, any provincialism, any medievalism. We have no right to give to the Indians any dwarfed or truncated education. To teach the Indians that this Government is their enemy, that the schools established by the Government are not fit places for their children, that it is their duty to resist the school officer when he comes for their children—as is done—this is treason that ought not to be tolerated on this soil; the minds of these boys and girls ought not to be poisoned by such teaching, nor ought we to permit it.

We ought to insist that the flag shall float over every schoolhouse, that American songs shall be sung, that the Indians shall feel that they are part of the American people; that they shall be assimilated with us, so that when they go out from these schools they shall at once take their places alongside of their white neighbors and feel that they are brethren; that they have resting upon them common duties and common obligations; that there are open to them common privileges, and that they, by receiving of the liberality of the Government in this magnificent scheme of education, have been fitted for the best kind of American citizenship. I insist that this is good sound American sense, and that there ought not to be anything in the way of it.

Mr. MUNROE. I only desire to say one word in order that there may be a report from Hampton. I only want to say that Hampton is going on as it has been in the past. I need not tell you how deeply the loss of Gen. Armstrong is felt. That grave among the scholars is a marked point. His spirit is in the school. I am glad to say to you that Mr. Frissell seems to be fitted, by past associations with Gen. Armstrong, with whose spirit he is invested, and with many good qualities of his own, to take up the work that Gen. Armstrong laid down. I believe we shall not see a spread of the school, for it had almost reached its limit before Gen. Armstrong died. He desired it would not go over 600 scholars. But the coming year will, I am sure, show consolidation and elevation, and uplift in the teaching, that will make it better every year. Those of us who have watched it have been raised up to be the successor of Gen. Armstrong.

Gen. COLBY. I will add a few words of recent personal experience upon Indian schools that may be of interest to some of the people here. Last Sunday I visited the male college of the Cherokee Nation, about three miles out from Tahlequah, and took dinner there with the boys, some 110 of them from 13 to 18 years of age. They have what might be regarded as a high-school course, and I was much pleased with the intelligence of the pupils and the course of education of the school. In the afternoon I attended the female seminary, in which were 130 or more girls from 12 to 16 years of age. I heard them sing, and they listened to a sermon by a Methodist minister in the afternoon. I don't know of any seminary or school anywhere possessing such sweet and intelligent faces as those I looked down upon in the school room there at the capital city of the Cherokee Nation. I was particularly struck with the evidences of culture that seemed to be manifested in all of the departments of this Indian seminary. What we call the Indian problem has been worked out among the Indians themselves in this instance, because these schools are not Government schools, but were established and have been wholly maintained by the Cherokee Nation itself. This particular school has existed since 1850, I think. A similar class of schools is supported by the Creeks and the other civilized tribes of the Indian Territory.

Then, speaking of the moral education of the Indians, let me again refer to Scar-Face Charlie. I visited him at his home and was telling him something of the story of the waif of the Wounded Knee battle, whom you have seen here to-day, little Zintka Lanui; that she was found upon her dead mother's back four days' after the

battle, in the snow, and other incidents. He, questioning, said: "Four days? Four days?" I replied, "Yes, four days;" he then responded: "Ah! it is God." I call your attention to this as showing the sentiment and thoughts of the man, and as evidencing the change that has come not only to the children but to the adult members of the Modock tribe, who less than eighteen years ago were regarded as among the worst and most treacherous of a treacherous band of Indians.

The CHAIRMAN (Mr. James). Dr. Rhoads has entered the room. As we had no report from the Friends this morning, we should be pleased to hear any report he may have to present.

Dr. RHODS. I fear it would not be appropriate for me to make any extended report at this time; I had intended to present a written one. I will merely say that during the past year our work, which lies in the Indian Territory, and which consists of carrying on direct evangelization and school work, has been successful, has enlarged, and the fruits appear to be good.

There has been an increase of church membership; there has been an enlargement of the number of pupils in the school, and unquestionably there has been an advance in Christian, in moral living. We have 10 men and their wives engaged in mission work. We have 3 schools; one is largely a boarding school, and has had as many as 60 resident pupils at a time. We have 2 other schools, which are chiefly day schools. Then near Wabash, Ind., is the White Institute, where we have 75 children; 65 are paid by the Government and the remainder sustained by the association. A visit to the institution last summer showed that it was in a very good condition.

We have another school in western New York, which has been carried on now for many years. That school is in a better condition than it ever was. There are 45 children boarding there, 25 girls and 20 boys. The fruits of the work have been more evident than they used to be. There is also on Douglass Island, Alaska, a boarding school and certain missionary work. A house occupied by the mission has been enlarged so that nearly double the number of the children can be taken into the school and boarded. There has been an almost desperate hand-to-hand struggle there with the great curse. It would be difficult to express the apprehension of those of us who are any great distance from that place concerning the force and effects of this evil. We have never had so good cause for courage, devotion, and perseverance as we have to-day.

The conference then adjourned to 8 p. m.

EVENING SESSION.

The conference met at 8 o'clock, Mr. James in the chair.

The following resolution was passed:

Resolved, That a committee of five be appointed to confer with the President and the Secretary of the Treasury upon the subject of the better protection of the lives of the missionaries and the suppression of the liquor traffic in the Alaskan regions.

Mr. Sheldon Jackson was introduced and spoke as follows:

ADDRESS OF REV. SHELDON JACKSON, D. D.

For two years past Congress has cut down the appropriations made for the schools of Alaska. Three years ago the Bureau of Education had \$50,000. We had that for four or five years; then it was cut down to \$46,000, and the past year to \$30,000. The prospects are that we shall not receive more than \$30,000 from the present Congress, if they do not cut us down another \$10,000. This reduction has made a great difference in the school work. Instead of the Government keeping up with the natural growth of the school work in that region, and advancing in proportion as openings could be well taken up by the Bureau of Education, it has placed the Bureau in such a position that we have had to close three schools. In every instance they have been schools for the natives, and the people that are exceedingly anxious for education—as anxious as were the freedmen of the South at the close of the rebellion—have no chance whatever because of the smallness of the appropriation.

We have had further to reduce the salaries of teachers. Salaries have ranged from \$500 to \$900 a year. When you remember that teachers have to pay their own traveling expenses, which from the States amounts to \$200 each way, and that they have to buy their supplies from San Francisco or Portland, over 1,500 or 2,000 miles away, and in some places have to build their own houses, you will see that the salaries are entirely too small for good teachers. If we can not have a good teacher that would be a success in one of the grammar schools in Washington we do not want him in Alaska. But we have been compelled by the smallness of the appropriation to reduce salaries until some of our teachers have threatened to resign.

We had in Alaska last year some fifteen contract schools with several denominations. The Government and the Bureau of Education have cut down the contracts from \$29,000 a year ago to \$10,000 at the present time. That is all we are giving the

Christian churches in return for the help they are giving the Government in civilizing the natives of Alaska. The assistance the Government is receiving from the church is, all told, about \$68,000; that is, the Government contributes \$10,000 toward the support of from ten to fifteen schools and the Christian churches add \$68,000 more, so that practically the Government and the country are getting \$68,000 of work contributed by the citizens over and above the appropriation made by Congress. Large villages have been clamoring since the first appropriation was made in 1885 for the establishment of a public school; but we have not been able to do it, because we have had to cut our garments according to the cloth.

When we turn from our schools under a small appropriation to the work that missionary schools are doing in Alaska, and the work that God's spirit is doing there, the past year has been one of great encouragement. Therefore, when we get discouraged over our day schools, we turn to the other side and see what the Lord is doing, and feel as if we could sing day in and day out. Last year at Port Simpson, just across the channel that separates Alaska from British Columbia, not over 10 miles, a revival came that swept over that village and left not a single individual free from its influence. Backsliders were brought again into the Methodist Church, and men and women who still remained pagan up to that time were also brought into the church. They made up what they called evangelizing parties, chartered a steam yacht or launch, and, under the guidance of a white missionary, parties of 10, 15 or 20 of the natives would go out and hold revival services all through that section of British Columbia. The work seemed to extend from this starting point to the neighboring Presbyterian stations in southeast Alaska. At Fort Wrangel, where we had at one time a flourishing church, but which through vacancies in the pastorate had relapsed into idolatry, God's spirit was poured out, and many of those who had relapsed into heathenism came back into the church with great penitence.

The work extended to Sitka and went into the large training school there. Some 50 or 60 were brought into the church at that point. We have at Sitka a church made up of natives who, fifteen years ago, were in heathenism. They number now 346 in full communion. The work extended up to the Hoonah tribe. There the church had kept a missionary for some years without seeing much fruit. The people would scatter in early spring and go off to their sealing grounds and then to their fishing-grounds. The missionary was accustomed to put his wife, children, and provisions into his canoe, and when the people left the village followed them from camp to camp in order to bring the pressure of gospel influences upon them. Thus season after season he held on without any apparent fruits, until a year ago God's spirit seemed to be poured out. Then over 111 out of that little village of 500 came into the kingdom and made public confession of their faith, received Christian baptism, and are struggling to live a Christian life. Thus the work extended through all that region. God's spirit seemed to leap over a thousand miles of wilderness.

Large numbers were brought in on the Kuskokwim River. They now have a Moravian mission there and a number of native assistants.

Some two winters ago the medicine men, feeling that the power was slipping from them, made a last desperate rally to outwit and destroy the missionary. They got up a party and made an intense excitement until they made an onslaught on the missionary and his native assistant and attempted to drive them out of the place. He was a good, stalwart man, and by his physical presence and the moral influence of his character has always been able to face down opposition. His friends insisted that he should leave. He did not wish to, but finally concluded to go. A native offered him his dog-sled. He had gone but a few yards when the pagan element started to dispatch them. Springing from his sled, he turned around and faced them. They slunk back a little way. When he started to go off leisurely he heard a scream; he turned round and saw his native assistant torn to pieces by the dogs of the village. That seemed to be a great blow to his work, but it proved to be the turning point, and almost all of that village have since come out on the Lord's side.

They have three native helpers, with Mr. Kilbuck, who are patrolling that district of 500 or 1,000 miles on a round trip with the thermometer at 40 degrees below zero in winter.

Passing northward 500 miles brings you to the Protestant Episcopal stations on the Yukon River. They have been enlarging their work. The Protestant Mission established two missions and the Church of England established three other missions just beyond the boundary line of Alaska and British Columbia. Bishop Bompas has spent many years up there. It is a region where the poverty of the country is so great that when fall comes the bishop, during some seasons, has to go to one station and his wife to another hundreds of miles away, because there was not enough food at one station for two extra people. One year, when he and his wife came to the coast, the captain of a ship offered to take them to London if he would go back, but he said, "I can not do it. If I go to London I shall be unfitted for my work here." So he and his wife turned back, and with their sledges went 500 miles further into the interior. They think nothing of having 50 degrees below zero, and

I have known it 65 degrees below. Yet this man said, "We don't mind it. We go off on our trips 50 or 60 miles just the same as you in the States travel in the winter." Well, God has blessed heroism like that, so that to-day there is not a single heathen tribe in the northwestern portion of the Canadian dominions on the British side of the line.

Passing down the Yukon River, in the extreme northeastern corner of Bering Sea, is the Swedish Evangelical Union Mission, and there, too, this past winter they have received a wonderful blessing. They have organized a strong church out of the Eskimo in that region, and the missionaries, when I met them this last summer, were full of zeal and joy.

Journeying westward to Bering Strait is the American Missionary Association station, where our hearts were saddened by the loss of the missionary and the stopping of that mission for one year; for it was too late to send to any one last year after the news came that he was gone. The whole community at Cape Prince of Wales is in sadness. Last winter the average daily attendance at that school was 156 for nine months out of a total population of about 545, and that without any compulsion. The missionary had no power to compel attendance, but God's spirit was moving upon their hearts. We can not account for it in any other way. Those Eskimo children have the same nature as other children have. They do not like confinement more than other children, and their parents do not insist upon it; yet there was an average daily attendance of 156 for nine months.

I have felt all along that if Messrs. Thornton and Lopp had had sufficient command of the language to tell the Gospel story, as we can tell it to one another, they would not only have had a very large average attendance in the schools, but there would be a couple of hundred out of that six hundred pleading for Christian baptism. It is simply a question of a warm-hearted man and woman there, that has a facility for acquiring language.

Knowing that if I remained upon the Bear I could not visit the Columbian Exposition, and would not get here until long after the extra session of Congress, I took the occasion of a stray ship to come south, so that I did not go to Point Hope or Point Barrow, but had full reports from both stations. At both stations they have had full schools, with God's blessing upon that whole region. You will therefore readily see that while the educational outlook, on account of the smallness of the appropriation, is very discouraging, the spiritual outlook is full of encouragement.

The reindeer experiment is also full of encouragement. Up to this present season it has been in an experimental stage. When it was first proposed in Washington, in 1890-'91, it was said by some that such are the superstitions of the Siberian owners of the reindeer that we could not buy them in a live state. Then it was added that the reindeer was so delicate in its appetite that it would not touch any food that human hands had handled. We did not know, indeed, whether they would thrive on the Alaska side, though it was only 46 miles across between the countries and the food supply was the same, so that we have been simply feeling our way. In 1891 we bought sixteen reindeer, simply to see if we could buy them. We brought them over to the nearest body of intelligent white men. We wanted them to see that we had them on board; that they had been transported that distance in safety. Some of them we had on board for three weeks. We took them down to the harbor at Unalaska, as an object lesson to the officers of the Bering Sea fleet. We wanted them to see that we had them. A very few were brought to California. In 1892 I landed 140 at Port Clarence, the first bay on the American side near Bering Straits.

There we established our first reindeer station, and when the ship left, in the fall of 1892, 140 were there. Of course, we felt great anxiety all last winter and this summer to know how our reindeer had got along, and whether the four Siberian herders that we brought over had not been discouraged or frightened away. There was an attempt made to excite the Eskimo on the American side to murder the Siberians; but they were under the protection of two white men. These herders, great, grown men of 40 or 50 years of age, would cry by the hour for fear the Eskimo would kill them, yet they stayed and the herd wintered there successfully. On the Siberian side thousands of reindeer died. The fall set in with a rain, and the freezing weather formed a coat of ice, and then snow came upon that, so that the Siberian reindeer had great difficulty in pawing through the ice and snow to get their food. But upon the American side they wintered very well. It was not necessary to drive them beyond sight of the home of the superintendent. They were there for twelve months, and even then the herbage was not exhausted.

This last spring we had 88 fawns born, 79 of which lived. This summer we brought over 120 more from Siberia, so that this fall we had 345 in the herd. Three of the four Siberian herders were returned to their friends this year. While we found four men who would go, their wives would not, and no persuasion, no offer of presents or trinkets or anything else could induce them. I presume that all winter they mourned their husbands as dead, but their husbands returned this summer, and then one of them enlisted again for a year and two other fresh ones came over. During the summer

one or two of the permanent reindeer owners in Siberia took a trip across on a ship to the American side. They were so amazed at the amount of reindeer food on the Alaska side that one of them has asked the captain of the ship if he will not take all his herd and family across. He wants to migrate simply because the land is more favorable in his estimation for the raising of reindeer.

This coming summer we plan to commence distributions. The Commissioner of Education has written to the American Missionary Association offering them a hundred reindeer. He also wrote to the Swedish Evangelical Union offering them a hundred, and to the Roman Catholic Mission offering them a hundred. These are the three nearest stations to the reindeer herd. We hope to branch out until every mission station in northern and central Alaska is supplied with reindeer, with the exception, if the plan works, that the mission stations, being in central sections, from 300 to 500 miles apart, will be central places from which the natives will come into possession of the reindeer. It will furnish fresh meat, for people at these remote stations can not run to the grocery store when they are out of provisions. They can not get there in six months. Only once a year can they get their supplies. They live on canned meat until they get tired of the sight of a can. Therefore the herd of reindeer will be a great help to the preservation of health.

Then, in the second place, the fact that the mission stations have a herd will attract the most progressive and brightest men of the Eskimo to that station. It gives them also a chance to reward merit. When a young man has shown proficiency in taking care of reindeer, and has come up to manhood and married, the missionary, with the consent of the association, can set off a certain number of reindeer to that young man as his start in life, and that will stimulate the coming young man, and so one after another will get their herd.

Thus the gospel will be given in one hand and the means of sustaining Christian manhood in the other. Otherwise neither the Government nor missionary associations have any encouragement to work. Unless the Government through this or some other means furnishes them a food supply they are a doomed people. It is only a matter of a very few years before they would be a starved people. But give them the reindeer as a food supply, to which the country is well adapted, and you are building upon foundations that are going to last. You are not only converting one generation, but you are handing down the blessing to generations that are to follow.

And now I come to the resolution that has been offered by the committee on resolutions. I said the missionaries could not get to a grocery store but once a year, and that is San Francisco, 4,000 miles away; and they can not get to a court of law but once a year; that is when the revenue cutter comes up. The captain has not much authority, and only assumes it for the good of the population. They are 4,000 miles away from policeman or court or any protection whatever, except the protection that God Almighty gives to his servants. There would be no danger from the natives when they are sober; but when they get drunk they are like drunken white men, liable to kill their best friends. The liquor does not come from America directly, only indirectly. The only vessels reaching that country are the American whalers. And the great object in sending a revenue cutter up there is to prevent these sailors from debasing and destroying the natives. I know of no more thorough prohibition anywhere in the United States than in Arctic Alaska. It is due to the vigilance of Capt. M. A. Healy, who for twelve consecutive years, has been captain of the U. S. Revenue Marine ship *Bear*. He searches every vessel, and if more than 10 gallons of liquor is found upon the vessel (which is the amount allowed by law), it is emptied overboard without process of law. Indeed, it is getting so now that the captain does not need to have his lieutenants empty it; the captains of the vessels, if they know that there is an extra quantity of liquor on board, turn it out themselves.

But these very same captains carry it into that general region, though they do not land it on the American side. They ship it over to Honolulu from San Francisco and then the vessels call at Honolulu and load up with rum. They land it on the Siberian side, where the captain of the revenue cutter is powerless to touch that liquor. We anchored right by a whaler last year that had a hundred barrels of whisky. If it had been on the American side we could have seized the vessel. They landed on the Siberian side, and then the Siberians loaded up their skin canoes with it and the Alaskan natives came across with their boats to get a supply. The only way to keep it out of northern Alaska entirely is to keep it away from the Siberian coast. It is against the Russian law also, but a Russian cruiser does not go up there very often, although theoretically it is supposed to come every other year.

You will see therefore in this resolution the necessity of doing the utmost to get some law and some protection. The missionaries at Cape Prince of Wales and the stations in the interior of Alaska are all utterly helpless so far as any protection of the law or Government is concerned. Not a pressure of the little finger of the Government is felt there. The only semblance of authority that is known in that country is the one annual cruise of the revenue cutter.

I trust that if this committee is appointed that in a full interview with the President and the Secretary of the Treasury some plan will be suggested that will enable the Government to exercise a stronger pressure in that country in the interest of the schools and missions than has ever been done before.

Dr. STRIBBY. Dr. Warner, a member of my executive committee, and myself were appointed to come to Washington for this purpose. We had an interview with the Attorney-General, and he stated the case as the law stands very clearly. Capt. Healy is there on his boat two months in the year, but he has no authority whatever. I believe he has been appointed justice of the peace, but he is not a marshal, and perhaps has no authority to arrest anybody; and the result of the interview was that the Attorney-General did not know in what way the thing could be remedied. I left his office in utter discouragement. I am glad that another tack is to be taken, because I think that if the President really got the matter before him and the Secretary of the Treasury, something might be done. I think that something must be done.

The following committee was then appointed: Dr. Jackson, Dr. Stribby, Dr. Eaton, and Justice Strong.

The CHAIRMAN (Mr. James). The question of education is before us, and Gen. Eaton, Bishop Walker, and Commissioner Lyon are down for remarks upon this general subject.

ADDRESS OF GEN. EATON.

It is a source of great delight to me that the resources of education, as this work goes on, are seen so much more clearly. The fact is that education itself, as understood in this country, was pursued on those abstract methods until within a recent period that quite unfitted it for the elevation of degraded races. The teaching of English grammar and of the English language was, by abstract methods, unfitted for youth of average intelligence, much less fitted for the Indian, the negro, and the Alaskan. It is delightful to see that we are not only improving in our methods, but that we have discovered that education has a power in relation to industry; that by the cultivation of the brain we may modify the skill of the hand, and we may start the hand in habits by the process of education as we may start the mind. Moreover, that education need not be limited to the book and the hand merely. I expect to see enormous progress principally in these directions: Education in common things, education in industry, and in the elevation of degraded races. It is very hard to think ourselves into the place of other people, to think ourselves, as Fichte would say, outside of ourselves; to think ourselves divested of all that we have inherited from our intelligent families, intelligent communities; to think ourselves in the position of the Indian, with a savagery dating back indefinitely.

We have come into contact with the Indian, and all the various relations into which the Indian has slowly entered, more particularly through the relation of war and antagonism and spoliation of every kind, until the Indian understands the white man and the white man the Indian. Now we see the progress of the great work that has been going on under the auspices of this commission and those associated with this idea that has largely been made up of an effort to make the Indian understand the white man and the white man understand the Indian. By degrees the Indian has been taken into the family of mankind; he has been looked upon as a man; he has been looked upon as possessing faculties and capacities common to mankind, and as one to be treated as such. The general sentiment of the country is moving in that direction; legislation goes that way.

I was especially impressed with the historical points brought out by Gen. Whitelsey. There is a special appropriateness in doing that at this time, for we now and then hear these efforts belittled. What have they accomplished? After the notices for this meeting were out, I was told by quite prominent people that this commission did not amount to much anyway; that they were a sort of sentimental people that enjoyed themselves by getting together and having a mutual admiration meeting and adjourning, and there was little of it after all. But when you come to look over these twenty-five years see what has been accomplished—the revolution along the lines that I have suggested in those great directions since the Indian was known to us by war and we were known to him as his destroyer. When we got over that and found that it was better to feed him than to fight him and better to educate him than to make a pauper of him, we did not stop there. We have gone on and divested ourselves of these false ideas, and are now treating him more as if he had the faculties and possibilities of a man. We are even treating him as if he had the possibilities of American citizenship, regarding him as the head of a family, father, mother, child, parent; all of the relations into which any of us enter are now open to him, and we are educating him in all these respects. And as I have suggested, we have found new power in education, and a greater power; and we are going on to pursue the possibilities that lie in these directions.

It is a great satisfaction to know that the early commissioners, men who have long

since retired from this board, indicated and expressed the ideas upon which we have been working ever since.

I recalled an idea in regard to Alaska when Gen. Whittlesey was reading. Here was a degraded people; and the general sentiment of the country would have cast them into the great whirlpool into which the Indian had been thrown, but a few minds saw the danger and arrested it, and saved them from wars and the depressing processes through which the Indian had elsewhere been treated. You may recall that when the commission was constituted, \$50,000 were appropriated at once for Alaska. What would have happened if that \$50,000 had been spent in Alaska as money had been spent on the Indian? The processes of pauperism and all its evils would have been entailed on that people; but the commission said no, we will not spend money in that way; we will stay out of Alaska if we have to do that. So while Alaska had to wait, better ideas were found out, better courses devised, and work having admirable results was undertaken.

I am glad to see the disposition to elevate the grade of teachers. The teacher, of course, is the center—is the school, in other words. And if the teachers among these people can everywhere be of the right type the schools will soon be of the right character, adopting right principles, right methods. We need to adopt the principle on which the Jesuits made their first enormous success in Europe, and that was this: To put the best of teachers at the beginning. Much depends upon that. How much they need to know about human nature, about being able to divest themselves of the embarrassments with which systems and methods are attended in most schools, and bring the best results to the Indian so that he can take them in and understand them and receive their benefits. The extent to which book instruction should be carried on we believe is limited. I certainly have occasion, from my life experience perhaps, to exalt the book and its position and its methods. And yet, with that experience, I am compelled to feel that the book must be limited in its use, and that these methods must include common things. The Indian must be taught how to live.

I was delighted when Emily Huntington, in the Wilson Mission, in New York, devised the "kitchen garden," as she called it, and taught little girls how to set tables, wash dishes, and do common household duties. I was delighted when I saw how she had devised a set of household furniture in miniature for rude people that may be introduced into the homes and mothers taught how to use them in place of their rude dishes and pans. And now right alongside of this we have brought to our shores, from Norway and Sweden, sloyd, by which boys learn to make wooden spoons and dishes and girls to make garments and a multiplicity of other articles, which shall be, in a rude way, better than anything they have had and which may lead to the same result as the silver spoon and the golden spoon, to which some of our people are born.

I am delighted to hear emphasis placed now more than ever upon the idea of teaching farming. Formerly the farmer rejected the book. What a struggle we had to put the agricultural colleges on their feet. The farmers did not want colleges. Colleges would spoil their boys; they never could keep them on the farms if they went to college. Look at the literature of that period and see the ridicule that was heaped upon us.

I remember one year there had been a disease among horses, and in order to "point a moral and adorn a tale" I collected as far as I could the amount of loss to this country, amounting to many millions, and then went on to show that in other countries they had a method of teaching the use of the horse and the nature of the horse, preventing diseases of this sort. They had hospitals for horses, and had fine instruments for performing surgical operations, etc. What a din I heard around me from the press of the country. "Here is this man, with a great salary, in Washington, talking about horses," etc. What has happened now? We have all over the country just the hospitals that we have seen in Europe. We are having in these agricultural colleges results produced which are revolutionizing farming and which are bringing all the benefits of scientific experiments to the farmer, binding him to the progress of science. With the colleges are associated experiment stations. How Mr. Lyon has exhorted on this subject! I am delighted that the farmer is going among the Indians, and yet you must protect him against the political shark, the land shark, that devour him. This thing of having traveling farmers, doctors or farm educators, as they are called sometimes, is not a new thing in the world. You will find them in France and in England. If a farmer has not intelligence himself, he may apply to another man who can tell him what his soil needs, the best stock, seeds, and manner of cultivation.

So, in the house, how much the matron may do moving among these people and showing them how to live. What does the purchase of crockery and all the rest mean for these people if these people do not know how to use it? I am delighted with these ideas.

This entire reindeer movement is only another feature of education. It is only

showing the sources by which the people may be supplied with food. So we may find ourselves obliged to do still more, not only among the Alaskans, but among our Indians elsewhere. I am very glad that so much information is brought out here of the actual condition of the tribes in different parts of the country in all their relations. I was glad to hear what Mr. Painter had to say about the New York Indians. He had seen it and pointed it out. I have had occasion to speak of that to the school commissioners of New York. There it is. We must mention it a thousand times, but if we drive at that nail there will be results. We have little conception of how a community may sink out of a high order of intelligence. How do you suppose what was called the "poor whites" of the South came about? Can anybody tell you how they came, how they existed, how they were deprived of intelligence, and how they were found in the present condition, in the absence of schools and books and all the culture that the rest of the country enjoys?

Have you been up and down the country and found by the peculiar configuration of land and water how a community may sink out of its relation to the surrounding country and become degraded beyond description—schools stopped, churches stopped, family virtue stopped, personal character disappearing, not only intellectual and moral conditions disappearing, but the physical system itself going down until there is a new type of the individual? Did you ever see those communities? They are in this country, and I have been investigating them. These things happen in country places. Are you surprised that it can happen in the cities? You have heard of slums? You go to our new cities and you see how quickly they can form a slum. It does not belong to the old cities alone. Now, this bears upon the Indian question. Now, if we even go down and elevate those communities, go down and lift people out of the slums, we can go down and lift up the Indian.

It must be done by the wonderful processes of education.

I rejoice that this whole work is traveling in these directions, for the encircling with education of every child in every condition among the Indians of the country and the natives of Alaska.

MR. LYON. Mr. Chairman, I wish to make a few remarks upon that part of the resolution which relates to farmers. I have talked upon that subject seventeen years here. I think that when we get land in severalty and get agricultural implements, furniture, and cooking utensils that we want some one to teach those Indians how to use them. I do not believe that they will ever be successful farmers unless they do have some one to teach them.

As chairman of the purchasing committee for many years, I know that we began by purchasing many million tons of beef and that the purchase is still very great. Now, I think that if the Indian can raise dogs he ought to be able to raise cattle and sheep. I think he should be compelled to, and if he won't do it I should oblige him to do it, as Gen. Morgan has compelled those who are out of school to go to school. These Indians ought to be taught to become herders and save the Government paying out an immense sum of money every year.

As to the matrons, I would like to emphasize every word that the Commissioner says in his report, and also the Secretary of the Interior.

I think that the Indians must be taught to be self-supporting in this way. I don't want it to be understood for a moment that I oppose or undervalue education. I am in favor of it; but I want to have it also practical. The Indians have had a hard road to travel. They are doing well, and I should like to see them do a great deal better. Gen. Colby spoke of the Modocs. Fifteen years ago they were worse than the Sioux. Well, now, it seems that in this time they have done a good deal better than some of our Indians. I don't know but it would be a good thing to put some of our Indians in jail, as the Modocs have been. I hope we shall advance on the line to which I have alluded.

Bishop WALKER. It is true, as Gen. Eaton has said, that many people have the impression that we gather here and at Mohonk as enthusiasts. Since I have been in the city of Washington, about thirty-six hours or thereabouts, I have met one or two people who made comments upon those who were interested in the red man. One man said he looked upon 1 white man as better than 75,000 Indians. I told him that I thought 1 Indian was as good as 1 white man from the standpoint of Him who made us both. As to the matter of education, this man believed in putting the plow in his hands, but he did not believe in teaching him the common rules of education. I recognize the advantage of the plow; I recognize the necessity of teaching a man to do work; I recognize the force of the apostolic injunction, that if a man do not work neither shall he eat, as applying to the Indian as well as to the white man. But I claim that Christianity and education is going to make that man use his plow in a better way. He is going to accomplish more in his farm enterprises than if he goes without them.

I have for ten years come in contact with the red man. I have seen him on the reservation and off the reservation. I have seen him when he was a simple materialist and when he was a Christian man, and I would have the Christianized, edu-

cated Indian every time in preference to the mere materialist. I believe, with my friend Mr. Lyon, in the necessity of teaching the Indian farming, teaching him how to get his own living. But I am not willing to say, as was said to me within twenty-four hours, that it is better to teach a man to use the plow than to say a prayer. I am at war with any who take such a position, and I am sorry that in the Congress of the United States there should be any who take that position. Education, I say, is essential to lift up the race, and I claim that the red man is more capable of education than any of the savage races, so far as my knowledge goes, on the face of the earth. I was told by the late prime minister of England that the Indian is more capable of being elevated and of grasping spiritual ideas in the matter of religion than any of the savage nations with which any nation ever had to deal. They have great faculties, they have great power of grasping spiritual ideas.

I might give from my twenty years' experience many examples of the brightness of the Indians. I was some years ago on one of the reservations. There was a harmless dance going on; I was present because it seemed essential that I should be among them at that time. I went, as commissioner, to bring before them some matters. While I was standing looking on there came in a number of squaws. One of them brought in a seething pot. I asked what was in it. She said it was dead dog. I expressed my horror that they should be feasting upon such food as that. There happened to be near me an Indian girl of 17 or 18 years of age; she observed me shrug my shoulders and asked the interpreter what I had said. The interpreter told her. Then she shrugged her shoulders and said: "Dog is good; dog is tender and sweet; dog is better than some of the food that the palefaces eat." I asked her to what she referred and she said: "Those slimy things which you call oysters."

I simply speak of this as showing the brightness and the power of repartee which is to be found in the Indians. I meet constantly with Indians who are bright, and I do not feel that it is necessary for us to apologize for giving them education. But there are hosts of people who are opposed to making any advances in training these people in the common elements of knowledge. We are bound, I think, to do everything that we can to make the schools on the reservation a success, and let us do everything we can to help on the institutions away from the reservations. I think there ought to be colleges where the higher education is presented, where those people receive that which would be for the uplifting of them, and I say give to your reservation schools, too, all the encouragement, all the sympathy, and all the help that you can. Let us recognize that these Indians are human beings, and that all knowledge that they can possibly receive ought to be brought to them, especially the knowledge of Him who came to redeem them and us alike.

Dr. RHOADS. It has been stated that, during the last twenty-five years in which the Board of Indian Commissioners and the other friends of the Indians have been laboring for their advancement, the amount of help furnished to Indians has increased 50 per cent. If that is the case, and there were no proper explanation of the fact, it would be to our discredit.

I have a strong impression that there are many Indians, like some in the Indian Territory, who receive rations which it might be better for them not to receive.

We are in danger of indulging a sentimental feeling on the subject of justice to Indians that have become settled on lands. It used to be urged that if Indians opposed the Government they were abundantly supplied with food, but that when they were peaceful and industrious they were not so liberally treated; and this was spoken of as if it involved injustice. On the contrary, if any Indians have so far advanced in industry as to be nearly or quite able to supply themselves with food it is a true kindness to take away the rations hitherto given them, to throw them upon their own resources, and subject them to the moral stimulus and discipline which necessity affords. I would like this sentiment to go forth as the judgment of this conference.

One other word. Bishop Walker, Ex-Commissioner Eaton, and Gen. Morgan have each referred to the power of Christianity as a civilizing force for Indians. Although large inferences can not often be drawn from a single illustration, sometimes they can. The second time I went down into the Indian Territory we stopped at the house of an Indian who was able to speak English. He had a two-storied frame house and a large number of cattle and swine, and was considered one of the most civilized Indians in that part of the country. Yet, I was credibly informed, he had killed his own father under the plea that his father had bewitched him, and that it was believed he had killed the two children of his second wife in order to rid himself of the care of them. The lesson I have never forgotten: That we may lead Indians to industry and to many of the elements of a civilized state and yet not advance them in what is of the highest moment. I would, therefore, urge the vast importance of Christian teaching and a Christian experience in the education and civilization of the Christian race. Anyone who looks over the history of the last nineteen hundred years will see that Christianity has been a great civilizing force in all the countries it has touched.

Mr. PAINTER. I may just remind the doctor that in regard to the necessity for increased supply of beef that the buffalo has gone.

Mr. LYON. The buffalo I think went ten years ago.

Dr. RHOADS. I think the buffalo disappeared in 1875.

The CHAIRMAN *pro tempore*. There are certain treaties with these Indians that require a certain amount of beef. I do not believe the supply has been increasing otherwise.

Mr. LYON. I could mention several cases where it has been increasing. It may be all right, but if you want to make paupers of them continue in this way. We formerly purchased about twenty-five or thirty millions. Last season it was over thirty millions.

Gen. EATON. Perhaps a suggestion of this kind bears on the question: A number of wild Indians took care of themselves years ago and did not have any rations issued to them, but after a while it was found better to feed them than to fight—it is less expensive. But by degrees the wild Indian has substantially disappeared. To a certain extent he receives rations as a step toward his self support; but I believe, if I understand the present policy of the Government, that the effort will be made to reduce the aid to the Indian and make him self-supporting.

Mr. Philip Garrett, of the committee on resolutions, said:

The committee suggest the following brief summary of the conclusions of this meeting:

The Board of Indian Commissioners has finished its twenty-fifth year of service. Year by year it has welcomed to its meetings the Christian workers of every creed, and found comfort in mutual counsel and labor for the uplifting of the Indian race. The high Christian tone which, through these conferences of zealous men and women, fired with the love of their fellow men, has dominated these meetings is cause for devout thankfulness from us all.

In presenting our platform we believe that our watchword should be "forward;" that no backward steps should be taken, and we urge upon Congress an annual increase of appropriations for schools for both elementary and industrial training, until every Indian child is provided with means for an education, and especially increased appropriations for teachers of farming, and to supply a larger number of field matrons.

We commend the honorable Secretary of the Interior and the honorable Commissioner of Indian Affairs for their recommendations upon the latter subject, and also their expressed disapproval of the fallacious theory that appointments to positions upon reservations should be made upon the system known as "home rule."

From the entire success of the experiment of applying the test of examination for merit to certain appointments in the Indian service we are convinced that it would be greatly to the advantage of the service if other offices were placed on the classified list, and we would favor the extension of the civil-service rules so as to apply to clerks, assistant teachers, carpenters, engineers, and farmers. We would respectfully urge upon the President the application of a proper test of fitness and merit to the cases of Indian agents under consideration for appointment, and upon Congress the passage of a law removing their appointment entirely from the arena of politics and providing for their selection upon tests of merit, and for permanence of tenure during fitness and good behavior.

This conference can not but regret as unjust the act of March 3, 1891, which provides for the payment of claims for depredations, often committed many years before, out of trust funds held by the Government for the benefit of living Indians who have had no part in the offense. We earnestly appeal to Congress, for the honor of our country, to repeal the law, and especially protest against the passage of Senate bill No. 897, which so amends said law as to make it still more dangerous to its defenseless victims. The amount appropriated for the defense of these suits ought, in our opinion, to be largely increased.

As a conference it is fitting, at the close of this platform, to speak our gratitude to Almighty God that through His guidance in these twenty-five years of life we have been able to do and direct so much of wise and healthy action for the weal of the red man.

Mr. PAINTER. I want simply to call attention to one of the resolutions, especially to the fact that in a bill proposed by a committee of the House in regard to matrons and farmers it is announced as the purpose to modify the provision of the last two years in the bill requiring that a man appointed to the position of farmer should have been engaged in farming for at least five years prior to his appointment. It is proposed to strike that out entirely. I do not know in what interests, but we know that in the past men who have had no acquaintance whatever in farming have been appointed to these positions.

Mrs. QUINTON. It seems to me that there is a word of encouragement about the work of the matrons that ought to be said here. They do a great deal more than simply teaching women about the care of the children and housekeeping. I have

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known instances where they have introduced poultry-raising and where they have introduced wooden floors and glass windows and clocks and things of that kind—things which introduce system in life. They have done a great many things beyond those which are generally supposed to be done by field matrons.

Then in regard to the resolution about Congress taking hold of this matter. That means work. I really think that the friends of the Indian doing that sort of work have an outlook which is hopeful. It is for the moment the thing to be done. There are Representatives from all parts of the country. Many of them have never thought on the Indian question. They need to know the facts. We have a message which can be carried to them. Let us make it our business to see that the Congressmen are awakened. It has been said in past months that we cannot have what we need; that the old order of things is fixed. It seems to me that this is not the position to take; that what ought to be done can be done. God is alive and on the throne. I do bespeak for all friends of the Indian the most earnest work in carrying out that part of the resolution especially asking Congress to take the matter out of politics.

Mr. GARRETT. I would like to have it understood that Prof. Painter and Mrs. Quinton may represent, not only the Indian Rights Association and the National Indian Association in the advocacy of any of these points of our platform, and also in preventing the passage of this amendment to the bill relating to farmers, but that they should represent this conference as well as their own bodies. I move, then, that Mrs. Quinton and Gen. Whittlesey and Prof. Painter be authorized to represent this conference as well as their own respective associations.

Carried.

The conference then adjourned.

The expenditures by religious societies during the last year for Indian missions and education (not including special gifts to Carlisle, Hampton, and other schools) are as follows:

American Missionary Association (Congregational)	\$35,497.60
Baptist Home Mission Society	15,998.60
Bureau of Catholic Missions	50,000.00
Friends (Orthodox)	15,750.00
Mennonite Mission Board	11,213.56
Methodist Episcopal Missionary Society	17,650.00
Methodist Episcopal Missionary Society, South	15,070.00
Moravian Missions	14,025.00
Presbyterian Home Mission Board	185,000.00
Protestant Episcopal Missionary Society	39,417.62
Unitarian Mission Board	5,000.00
Women's National Indian Association	25,000.00
Indian Rights Association	7,102.34

LIST OF OFFICERS CONNECTED WITH THE UNITED STATES INDIAN SERVICE, INCLUDING AGENTS, SUPERINTENDENTS, INSPECTORS, SPECIAL AGENTS, AND SUPERVISORS OF INDIAN SCHOOLS, ALSO ADDRESSES OF MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS.

[Corrected to December 1, 1893.]

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FRANK C. ARMSTRONG, Assistant Commissioner..... 1759 P street, NW.

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THOMAS M. JONES of Warrenton, Va.
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WILLIAM D. WALKER Fargo, N. Dak.
PHILIP C. GARRETT Philadelphia, Pa.
DARWIN R. JAMES 226 Gates avenue, Brooklyn, N. Y.
ELBERT B. MONROE Tarytown, N. Y.
CHAS. C. PAINTER Great Barrington, Mass.

SECRETARIES OF MISSIONARY SOCIETIES ENGAGED IN EDUCATIONAL WORK AMONG INDIANS.

Baptist Home Missionary Society: Rev. T. J. Morgan, D. D., Temple Court, Beekman street, New York.

Baptist (Southern): Rev. I. T. Tichenor, D. D., Nashville, Tenn.

Catholic (Roman), Bureau of Indian Missions: Rev. Jos. A. Stephan, 141 F street, NW., Washington, D. C.

Congregational, American Missionary Association: Rev. M. E. Strieby, D. D., Bible House, New York.

Episcopal Church Mission: Rev. W. G. Langford, D. D., Bible House, New York.

Friends' Yearly Meeting, Levi K. Brown, Goshen, Lancaster County, Pa.

Friends, Orthodox: Dr. James E. Rhoads, Bryn Mawr, Pa.

Methodist Missionary Society: Rev. C. C. McCabe, 150 Fifth avenue, New York.

Methodist (Southern): Rev. I. G. John, Nashville, Tenn.

Mennonite Missions: Rev. A. B. Shelly, Milford Square, Pa.

Moravian: J. Taylor Hamilton, Bethlehem, Pa.

Presbyterian Home Mission Society: Rev. Wm. C. Roberts, D. D., 53 Fifth avenue New York.

Presbyterian (Southern) Home Mission Board: Rev. J. N. Craig, D. D., Atlanta, Ga.

Unitarian Association: Rev. Francis Tiffany, 25 Beacon street, Boston, Mass.

List of Indian agencies and agents, with post-office and telegraphic addresses.

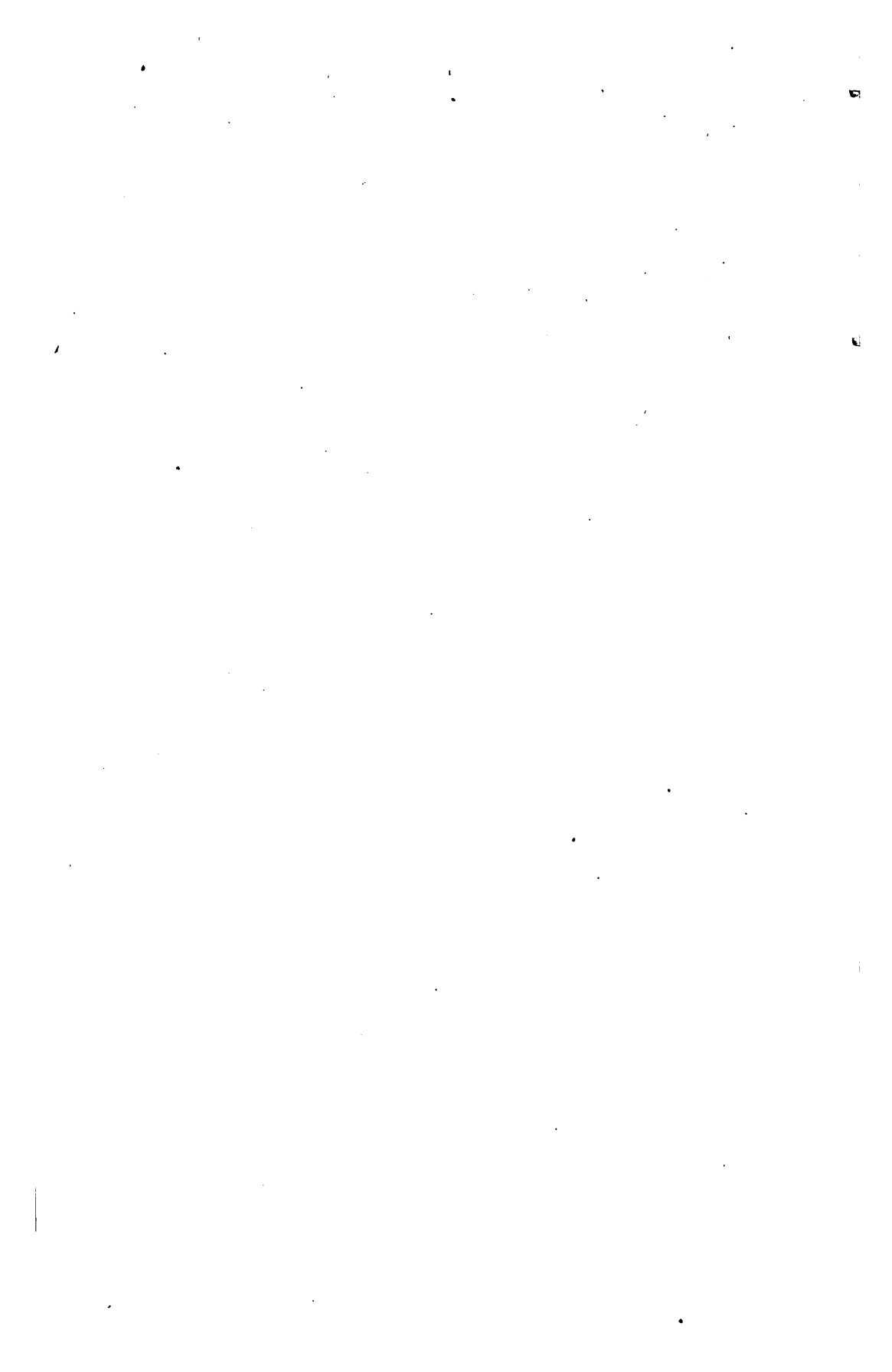
Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet.....	Montana.....	Capt. Lorenzo W. Cooke.....	Piegan, Choteau County, Mont.....	Blackfoot Station, Choteau County, Mont.
Cheyenne and Arapaho.....	Oklahoma.....	Capt. Albert E. Woodson.....	Darlington, Okla.....	Fort Reno, Okla.
Colorado River.....	Arizona.....	Charles E. Davis.....	Parker, Yuma County, Ariz.....	Yuma, Ariz.
Colville.....	Washington.....	Capt. John W. Bubb.....	Fort Spokane, Wash.....	Fort Spokane, via Davenport, Wash.
Crow Creek and Lower Brule.....	South Dakota.....	Frederick Treon.....	Crow Creek, Buffalo County, S. Dak.....	Crow Creek, via Chamberlain, S. Dak.
Crow.....	Montana.....	M. P. Wyman.....	Crow Agency, Mont.....	Fort Custer, Mont.
Devils Lake.....	North Dakota.....	Ralph Hall.....	Fort Totten, Benson County, N. Dak.....	Oberon, Benson County, N. D.
Flathead.....	Montana.....	Joseph T. Carter.....	Jocko, Missoula County, Mont.....	Arlee, Mont.
Forest City.....	South Dakota.....	Peter Couchman.....	Forest City South, S. Dak.....	Gettysburg, S. Dak.
Fort Belknap.....	Montana.....	Maj. Joseph M. Kelley.....	Harlem, Choteau County, N. Dak.....	Harlem Station, Great Northern R. R.
Fort Berthold.....	North Dakota.....	Capt. William H. Clapp.....	Fort Berthold, Garfield County, N. Dak.....	Bismarck, N. Dak.
Fort Hall.....	Idaho.....	Capt. John T. Van Orsdale.....	Ross Fork, Bingham County, Idaho.....	Pocatello, Idaho.
Fort Peck.....	Montana.....	Capt. Henry W. Sprole.....	Poplar Creek, Mont.....	Poplar Station, Mont.
Grande Ronde.....	Oregon.....	John F. T. Brentano.....	Grande Ronde, Polk County, Oreg.....	Sheridan, Yamhill County, Oreg.
Green Bay.....	Wisconsin.....	Thomas H. Savage.....	Keshota, Shawano County, Wis.....	Shawano, Wis.
Hoopa Valley.....	California.....	Capt. William E. Dougherty.....	Hoopa Valley, Cal.....	Arcata, Cal.
Kiowa.....	Oklahoma.....	Lieut. Maury Nichols.....	Anadarko, Okla.....	Anadarko, Okla., via El Reno.
Klamath.....	Oregon.....	D. W. Matthews.....	Klamath Agency, Klamath County, Oreg.....	Linkville, Klamath County, Oreg.
La Pointe.....	Wisconsin.....	Lieut. W. A. Mercer.....	Ashland, Wis.....	Ashland, Wis.
Lemhi.....	Idaho.....	George H. Monk.....	Lemhi Agency, Lemhi County, Idaho.....	Red Rock, Mont.
Mescalero.....	New Mexico.....	Capt. Levi F. Burnett.....	Mescalero, Don Ana County, N. Mex.....	Fort Stanton, N. Mex., via Carthage.
Mission Tule River (consolidated).	California.....	Francisco Estudillo.....	Colton, Cal.....	Colton, Cal.
Navajo.....	New Mexico.....	Lieut. Edward H. Plummer.....	Fort Defiance, Ariz., via Gallup, N. Mex.....	Gallup, N. Mex.
Neah Bay.....	Washington.....	W. Leven Powell.....	Neah Bay, Clallam County, Wash.....	Neah Bay, Wash.
Nevada.....	Nevada.....	Isaac J. Wooten.....	Wadsworth, Washoe County, Nev.....	Wadsworth, Nev.
New York.....	New York.....	A. W. Ferrin.....	Salmaguchi, N. Y.....	Salmaguchi, N. Y.
Nez Percés.....	Idaho.....	Joseph Robinson.....	Nez Percés Agency, Idaho, via Lewiston, Idaho.....	Lewiston, Idaho, via Wallawalla, Wash.
Omaha and Winnebago.....	Nebraska.....	Capt. William H. Beck.....	Winnebago, Thurston County, Nebr.....	Dakota City, Nebr.
Osage.....	Oklahoma.....	Maj. Henry B. Freeman.....	Pawinska, Okla.....	Elgin, Chautauqua County, Kans.
Pine.....	Arizona.....	J. Roe Young.....	Sacaton, Pinal County, Ariz.....	Casa Grande, Ariz.
Pine Ridge.....	South Dakota.....	Capt. Charles G. Penney.....	Pine Ridge Agency, Shannon County, S. Dak.....	Pine Ridge Agency, via Rushville, Nebr.
Ponca, Pawnee, Otoe, and Oakland.....	Oklahoma.....	James P. Woolsey.....	Ponca, Okla.....	Ponca, Okla.
Pottawatomie and Great Nemaha.....	Kansas.....	Joseph A. Scott.....	Hoyt, Jackson County, Kans.....	Hoyt, Jackson County, Kans.
Pueblo and Jicarilla.....	New Mexico.....	Capt. John S. Bullis.....	Santa Fe, N. Mex.....	Amargo, N. Mex.
Puyallup (consolidated).....	Washington.....	Edwin Bells.....	Tacoma, Wash.....	Tacoma, Wash.
Quappaw.....	Indian Territory.....	George S. Doane.....	Seneca, Newton County, Mo.....	Seneca, Newton County, Mo.
Rosebud.....	South Dakota.....	J. George Wright.....	Rosebud Agency, S. Dak.....	Rosebud Agency, S. Dak., via Valentine, Nebr.
Round Valley.....	California.....	Lieut. Thomas Connolly.....	Covelo, Mendocino County, Cal.....	Calito, Mendocino County, Cal.
Sac and Fox.....	Iowa.....	Wallace R. Leaser.....	Tama, Tama County, Iowa.....	Tama, Iowa.

List of Indian agencies and agents, with post-office and telegraphic addresses—Continued.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Sac and Fox.....	Oklahoma.....	Edward L. Thomas.....	Sac and Fox Agency, Okla.....	Sac and Fox Agency, via Sapulpa, Okla.
San Carlos.....	Arizona.....	Capt. Albert L. Myer.....	San Carlos Agency, Ariz.....	San Carlos Agency, via Wilcox, Ariz.
Santee.....	Nebraska.....	Joseph Clements.....	Santee Agency, Knox County, Nebr.....	Springfield, S. Dak.
Shoshone.....	Wyoming.....	Capt. P. H. Ray.....	Shoshone Agency, Fremont County, Wyo.....	Fort Washakie, Wyo.
Siletz.....	Oregon.....	Beal Gaither.....	Siletz, Lincoln County, Oreg.....	Yacquina City, Benton County, Oreg.
Sisseton.....	South Dakota.....	Capt. G. W. H. Stouch.....	Sisseton Agency, Roberts County, S. Dak.....	Brown's Valley, Minn.
Southern Ute.....	Colorado.....	David F. Day.....	Ignacio, La Plata County, Colo.....	Ignacio, Colo.
Standing Rock.....	North Dakota.....	James McLaughlin.....	Standing Rock Agency, Fort Yates, N. Dak.....	Fort Yates, N. Dak.
Tongue River.....	Montana.....	Capt. Thomas Sharp.....	Lame Deer, Custer County, Mont.....	Rosebud, Mont.
Tulalip.....	Washington.....	C. C. Thoruton.....	Tulalip, Snohomish County, Wash.....	Seattle, King County, Wash.
Uintah and Ouray.....	Utah.....	Mal. James F. Randlett.....	White Rocks, Uintah County, Utah.....	Fort Duschene, via Price, Utah.
Umatilla.....	Oregon.....	George Harper.....	Pendleton, Umatilla County, Oreg.....	Pendleton, Oreg.
Union.....	Indian Territory.....	Dew M. Wisdom.....	Muskogee, Ind. T.....	Muskogee, Ind. T.
Warm Springs.....	Oregon.....	Lieut. E. E. Benjamin.....	Warm Springs, Crook County, Oreg.....	The Dalles, Oreg.
Western Shoshone.....	Nevada.....	William L. Hargrove.....	White Rock, Elko County, Nev.....	Tuscarora, Elko County, Nev.
White Earth.....	Minnesota.....	Robert M. Allen.....	White Earth, Becker County, Minn.....	Detroit, Becker County, Minn.
Yakama.....	Washington.....	Lewis T. Erwin.....	Fort Simcoe, Yakima County, Wash.....	North Yakima, Wash.
Yankton.....	South Dakota.....	James A. Smith.....	Greenwood, S. Dak.....	Springfield, S. Dak.

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses.

School.	Location.	Superintendent.	Post-office address.	Telegraphic address.
Albuquerque.....	New Mexico.....	W. B. Creager.....	Albuquerque, N. Mex.	Albuquerque, N. Mex.
Carlisle.....	Pennsylvania.....	Carl R. H. Pratt.....	Carlisle, Pa.	Carlisle, Pa.
Carson.....	N. Dak.	W. D. Gibson.....	Carson, N. Mex.	Carson, Nev.
Chilocco.....	Oklahoma.....	R. S. Cooper.....	Chilocco, Okla., via Arkansas City, Kans.	Chilocco, Okla., via Arkansas City, Kans.
Eastern Cherokee	North Carolina.....	Thomas W. Potter.....	Cherokee, N. C.	Cherokee, N. C., via Whitler, N. C.
Flaudreau.....	South Dakota.....	W. J. Duggan.....	Flaudreau, S. Dak.	Flaudreau, S. Dak.
Fort Hall.....	Idaho.....	J. L. Baker.....	Blackfoot, Idaho.....	Blackfoot, Idaho.
Fort Lapwai.....	Idaho.....	Ed McCoyville.....	Fort Lapwai, via Lewiston, Idaho.....	Walla Walla, Wash.
Fort Lewis.....	Colorado.....	O. H. Parker.....	Fort Lewis, via Hesperus, Colo.	Hesperus, Colo.
Fort Mojave.....	Arizona.....	Sammuel M. McCowan.....	Fort Mojave, Ariz.	Fort Mojave, Ariz., via Needles, Cal.
Fort Shaw.....	Montana.....	W. H. Winslow.....	Fort Shaw, via Sun River, Mont.	Fort Shaw, via Sun River, Mont., per Postal Telegraph Co.
Fort Stevenson.....	North Dakota.....	Oliver H. Gates.....	Fort Stevenson, N. Dak.	Blamuck, N. Dak.
Fort Totten.....	do.....	W. F. Canfield.....	Fort Totten, Benson County, N. Dak.	Fort Totten, Benson County, N. Dak.
Fort Yuma.....	California.....	Mary O'Neil.....	Yuma, Ariz.	Yuma, Ariz.
Genoa.....	Nebraska.....	T. G. Lemmon.....	Genoa, Nebr.	Genoa, Nebr.
Grand Junction.....	Colorado.....	C. F. Meserve.....	Grand Junction, Colo.	Grand Junction, Colo.
Haskell Institute.....	Kansas.....	Charles W. Goodman.....	Lawrence, Kans.	Lawrence, Kans.
Kearns Canon.....	Arizona.....	Andrew Spencer.....	Kearns Canon, Apache County, Ariz.	Holbrook, Ariz.
Michigan.....	Michigan.....	M. H. Savage.....	Mount Pleasant, Mich.	Mount Pleasant, Mich.
Mount Pleasant.....	California.....	Harwood Hall.....	Perris, Riverside County, Cal.	Perris, Cal.
Perris.....	Arizona.....	Crosby G. Davis.....	Phoenix, Ariz.	Phoenix, Ariz.
Phoenix.....	South Dakota.....	C. J. Crandall.....	Pierre, S. Dak.	Pierre, S. Dak.
Pierre.....	Minnesota.....	Charles W. Wesson.....	Pipestone, Minn.	Pipestone, Minn.
Pipestone.....	Oregon.....	John H. Seger.....	Chemawa, Marion County, Oreg.	Salem, Oreg.
Salem.....	New Mexico.....	J. E. Brecht.....	Santa Fe, N. Mex.	Santa Fe, N. Mex.
Santa Fe.....	Oklahoma.....	S. C. Sanborn.....	Seger Colony, Okla.	Mingo, Ind. T.
Seger.....	Florida.....		Myers, Fla.	
Seminole.....	Wisconsin.....		Tomah, Wis.	Tomah, Wis.
Tomah.....				



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